1911

How To Do It, How To Live (Part Two)

Edward Everett Hale

HOW TO LIVE

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[Seventeen years after the publication of How to do It, I was asked to prepare for the great Chautauqua Reading Course the papers on Practical Ethics of 1886.

I addressed these to the seniors of the young people for whom How to do It was written. They were printed for fifty thousand Chautauqua readers in 1886 under the title How to Live.]

CHAPTER I

INTRODUCTION

I AM to send to *The Chautauquan* sixteen papers on the Method and Practice of Life.

They will be called "How to Live."

They are, therefore, essays in practical ethics.

The received treatises on morals, with a few distinguished exceptions, treat very largely on the origin of morals. They discuss the questions, how does man know what is right or what is wrong, and why does he think one thing right and another wrong?

There are but very few books which, taking for granted, once for all, the sense of right, attempt to give what I may call practical recipes for living, — which may be made of use, — as directions for the care of hens, or the feeding of cows, or the mixing of bread are made of use.

I have undertaken to give to the readers of

The Chautauquan sixteen essays, which shall, in practice, give such directions. I am not to discuss the origin of the moral sense. On the other hand, I take it for granted that the readers of these papers have a distinct notion of the difference between "Ought" and "Ought not," between what is right and what is wrong.

I shall take for granted some other things, connected more or less directly with this sense of right and wrong.

I shall take it for granted that my readers believe in the existence of God, — and in his presence here now, — that he loves them and cares for them.

I shall suppose that my readers know they are his children, — that they may be partakers of his nature, — and that they wish to draw near to him.

I suppose also that I and my readers agree, in believing that in the New Testament, the Son of God gave statements of man's duty and of the Way of Life, — which, on the whole, we can understand; and that this statement is sufficient for our direction if we faithfully use it.

I should never have written the essays which the reader is now to try to read, but that, many years ago, I wrote a smaller book, for younger readers, which was called "HOW TO DO IT."

This book proved to be useful, and has since been a text-book in many schools in this country and in Europe.

In a friendly and familiar way I undertook to teach my young friends — not the essentials of life — but some of those details of method which are next to essentials in modern Society. Thus one chapter told "How to Talk," one "How to Read," one "How to Write," and one "How to go into Society."

The young people for whom it was written were about seventeen years old seventeen years ago. They are now the fathers and mothers of families. One or another of them asks me, almost every week of my life, some question much more serious than those of talking or of writing. Such questions I answer as I can, — now in a sermon, now in a letter, now on the front seat of the carriage, while those behind us are chattering on other themes. One of the queens in her own circle, who, with the noblest inspirations allied to intuitive wisdom, makes glad hundreds all around her, has asked me to write a chapter in answer to the question "How to grow old?" When I told another of my best advisers of this question, she said, "I would advise you to write on 'How to grow young.'" There is wisdom in both suggestions.

From a thousand such suggestions and questions the plan of these papers has grown. The essays, such as they are, will embody the suggestions from at least a thousand of such advisers, persons, all of them, of some experience in the matters where they question and advise.

Such as they are, the essays are written by an American for Americans. They are written by an American who is neither rich nor poor, for Americans who are neither rich nor poor. They attempt to meet only the common conditions of our social order.

It is necessary to say this, in an introduction, because, by misfortune, much of what we read in America is written in England, by people who know the English social order only, and write for it, as they should. We therefore sympathize with the position, the trials, the successes and misfortunes of Lord Fitz-Mortimer and Lady Agnes, and almost fancy, for a moment, that we are Marquises or Dukes, Marchionesses or Duchesses. At least we feel, as Mr. Pinckney did, that, apart from our republican prejudices, we should be very glad to fill the position of an English nobleman with a large and independent income.

Now, in fact, none of us will fill that position, no, nor any position like it. We are American citizens, and shall remain such. To a certain extent each of us is a leader in the social circle in which he lives, and that is a legitimate ambition by which any one of us tries to enlarge such leadership. But, all the same, each of us has to lay down the novel to go and take care of his horse, or his child, or his shop, or his correspondence; each of us has duties to society which he cannot shirk; each of us must consider "ought" and "ought not" from a point of view wholly different

from that of those people we read of in the romances or in the history of other parts of the world.

So far as I can understand it, their position has some very great difficulties. Our position also has some very great difficulties. But their difficulties are not by any means always ours, and our difficulties are not always theirs.

I have, therefore, to say, in the beginning, that this is an American book, written by an American author for American readers. I have no idea that any person trained under other institutions than ours will ever understand it. Far less will such people profit by it. Dr. Furness once said that he remembered no writer trained under an absolute government who seemed to understand what Jesus Christ meant by the "Kingdom of God," which our time sometimes calls "The Christian Commonwealth."[1] I should say the same thing. And, therefore, I should say in general, to readers in America, that they must form their social ethics distinctly in view of their social condition. We do not live in a community where one person is the "fountain of honor." We do live in a community where from the lowest class to the highest, there is open promotion. We do not live in a community where any President or Governor is the Sovereign. We do live in a community where the People is the Sovereign, and Presidents and

[1] It could be wished that the address of his which contains this statement, and a hundred others of his addresses, might be printed.

Governors are the servants, perhaps messengers or clerks, of the people. Most important of all, we live in a community where, from the nature of things, every man must bear his brother's burdens.

I dislike "Introductions," and I generally skip them, when others have written them, and omit them in printing or in addressing the public, when I have written them myself. But in this case, as these essays must be, at best, too short for my purpose, I choose to have my way clear, as far as I can clear it, by saying in advance what I do not propose and what I do. Most "criticism" consists of the surprise of the critic, because the author does not do something else, which the critic would have done in his place. I do not write this book for the critics. I write it for the people who want to discuss these questions in this way. The best success I ask for the series is that described by Abraham Lincoln, — that those people may like it who like that sort of a book. For the others, I hope they will write their own books, and that those who like them will read them.

The essays will be an effort to answer such questions as these: —

How to choose one's calling.
How to divide time.
How to sleep and exercise.
How to study and think.
How to know God.
How to order expenses.

How to dress.
How to supply the table.
How to bear your brother's burden.
How to remain young.
How to deal with one's children.
How to deal with society.
How to grow old.

There will be a paper on "Duty to the State," and one on "Duty to the Church of Christ."

Strictly speaking, each of these should be considered last, if this were possible; that is, each subject needs to be studied in the light of the others, and with the assumption that we are quite right about the others.

For instance, if I do not sleep well, I cannot think well; and, on the other hand, if I have not my mind well under control, I shall not sleep well.

In practice, a man's growth is, or might be, even along all these several lines. In writing for the press, however, all the papers cannot be first, nor all last, nor can all be published side by side. The reader and I will do as well as we can.

CHAPTER II

HOW TO CHOOSE ONE'S CALLING

PALEY says that it is a great blessing to mankind that ninety-nine things out of a hundred in our lives are ordered for us, and that we only have to make a choice one time, while ninety-nine are thus directed for us.

This is probably true. Both parts of the statement are probably true. That ninety-nine per cent of our duties are offered to us, and must be met, and also that it is well for us that we do not have a choice more often than we do.

The ease of choice is very different with different people. Some people decide promptly, and then rest squarely on the decision. Other people decide slowly and with difficulty, and some of them, even then, doubt their decisions after they have been made.

Did you never ride into Erie with your excellent Aunt Cynthia, who had to choose there some cambrics to face some dresses with, when she spent the whole morning in selecting among four or five kinds, and, after all, went back the next day to ask the dealer to be good enough to change those she had bought for others? Dear Aunt Cynthia is

not the only person in the world who finds it hard to make a decision and hard to hold by it.

Now it may be well to take a long time to make a decision. That is matter, very largely, of temperament. I had two near friends, who came to visit me on two different evenings. To each of them I showed my book of questions, which I call a "Moral Photograph Book." You have twenty questions which a person is to answer, off-hand, in writing: such questions as, "Who is your favorite author?" "What is your favorite newspaper?" "What is your favorite flower?"

One of my two friends was a great banker. He took the book and his pencil, and answered the twenty questions almost as fast as he could write. He was used to making up his mind promptly. His business required prompt decision. Some man would say at his desk, "What will you give for High-flyers to-day — to be delivered in thirty-one days?" and he would answer at once, "I will give $37\frac{1}{2}$." Such promptness had become with him second nature. My other friend was a judge of the Supreme Court. He took the first question, and discussed it, and then left it for another discussion. He talked on the second question, and wrote an answer at last. The third was left, subject to a second consideration. Most entertaining these discussions were. But, at the end of a long visit he had only answered six, and he never answered the others.

Now, I think both these men were right, morally.

One of them is made for prompt judgments. That makes him a great banker. The other is made for careful judgments which command the respect of man. That makes him a great judge.

But each of these men would have held to his judgment when he had made it. There they differ from your poor Aunt Cynthia. And we must train ourselves to do what the old lawyers required, — "to stand by the decisions." "*Stare decisis*" was their phrase. "If you start to take Vienna, take Vienna," said Napoleon. And he who directs us all says, "He who endureth to the end, the same shall be saved."

Bearing in mind, then, that our choice of occupation is not a thing for to-morrow to be changed the next day, we go about it seriously. William Ware said once, rather sorrowfully, that a young man is called into his father's room for a serious talk of an afternoon, and, in fifteen minutes, his career for all life is decided for him. This ought not to be so. He and his should take not days only, but months and years in the choice, *if they can*. His temperament is to be considered, — his real ability, — what he likes and what he does not like. We need not care much for the consideration whether this or that calling is over-crowded. If there is not room in one place for a good workman, there is in another. Or, at least, it may be a good step in the ladder for something higher. Mr. Webster says, "There is always room higher up."

Some of the very best artists have said, as to

Fine Art, that you must not ask whether a pupil has a genius for his art,[1] but whether he likes it. They say that if a boy likes to play the piano well enough to do the hard work, you should let him go on, hoping that the ability will appear. But I observe that this instruction is given by people of genius. They may be too apt to think that the pupils are like themselves. This is true, that "liking" and steadiness make the best test we have. As to genius, we are often mistaken. But there are questions to be considered beside this of liking, and, probably, to be considered first.

This is certain, that you are to do the duty which comes next your hand. Say, you are sixteen years old. Your father and mother have other children to care for, and it is time you are earning your living. I should not say then that you have a large range in choosing what you will do. You must do what there is to be done in that place, at that time. Thus, the doctor wants an intelligent boy to drive his horse for him. Or, Mr. Longstroth wants an intelligent boy to copy for him his treatise on the "Visigoths in Catalonia." Or, John Brither wants an intelligent boy to carry his three-leg and his chain for him in the survey of the Hills Common. Where there open before you these three chances to be of use and to earn your

[1] I had in my mind when I wrote two artists of the highest rank. One of the two was William Morris Hunt, who is no longer living. The other is one of the most distinguished musicians of America.

living, you may select from the three that one which you like best, either for the pay, the open air, or the man whom you are to work under. But you must not reject all, because you do not like any one. You have these three lines from which to choose, but you must choose one duty next your hand. As among these three, you will choose that which on the whole offers most recompense, which on the whole you like best, and on the whole offers most promotion.

But I should not call such decisions the choice of one's calling in life. These are rather steps in education, and you select them as a man might choose one of two or three schools which were open to him. They will, among other things, show you what you are fit for, and what you can do well, which, probably, at sixteen years of age, you do not know.

When the time comes for a decision more likely to be of permanent importance, you have to ask :

1. Is this business right or wrong? You must not be a pirate. You must not be a counterfeiter. You must not be a burglar. You ought to go into no business which in practice, and generally, injures your fellow-men more than it helps them. You may go into the manufacture of powder, because, though powder kills people, it has other uses much larger than those of murder. But you ought not to retail liquor, nor sell liquors for a beverage. I would not manufacture them, though some liquors have some uses. You must not, intentionally, lead men into temptation.

2. Of two callings, one of which is better for your constitution and health than the other, you choose the healthier.

3. Look shyly on any calling which does not open out into larger lines of life. You have a right, as you grow older, to regular promotion.

4. If you have a fair opportunity to carry to a new place the resources or attainments of an old place, there are good reasons for doing so. The chances of young men and women are, on the whole, better in a new country, and it should be so. For the invalids, those who are not adventurous, and the people who have tried themselves and have proved failures, all like to stay in an old country, and they keep down the rates of compensation there. This is a legitimate reason why the well people, the adventurous, and those who want to try themselves should become apostles to a new country.

5. Choose what is in the line of your genius, if you know what that is. But, as has been said, until they have tried, very few people know. And, on the whole, work tells. Your great artist is a great artist, but very likely he would have been a great machinist, or a great poet.

6. An American has no right to take any calling in which he cannot serve the State when the State needs him. He must take his share in the moral, social, and religious life of the town in which he lives.

These notes, which are all for which this chapter

has room, will be considered again, as the discussion goes on in these papers. A man's regular vocation should be considered in view of his other occupations, which have been called, perhaps incorrectly, his avocations; and of his sleep, his exercise, his study, and of each of the separate lines of duty which will now come into our view.

CHAPTER III

HOW TO SLEEP

To sleep well is one of your duties. Do not cultivate, do not permit, any of the sentimental nonsense which speaks as if sleep were a matter of chance, or were out of your control. You must sleep well, if you mean to do the rest well. You must have body and mind in good working order; and they will not be in good working order, unless you sleep regularly, steadily, and enough. Here is the reason why one places the command of sleep so early in a practical working list of men's duties and habits.

One reason why there is so much vagueness and false sentiment in people's talk about sleep, and their behavior about it, is that the true physiology of sleep has only been known for the last generation. Old Galen, the Greek physician, supposed that in sleep the blood-vessels of the brain are more heavily gorged with blood than they are when one is awake, and this mistake has been entertained almost until our time. It is a mistake. Modern researches have made it certain that in real sleep, — in the sleep which refreshes and renews, — the blood is largely withdrawn from the brain. "*Stupor*" is what follows when the blood-

vessels of the brain are over-gorged. In sleep they contain not more than three-quarters of the blood which is in them when you are awake.

The old farmer was perfectly right, who used, before he went to bed, to draw off his boots, and to bring his feet as near the coals on the hearth as he could without scorching his stockings, so that he might be ready to sleep as soon as he got into bed. If the old man said he did it "to get the blood off his brain," he showed that he knew more than old Galen did. And — so far as our physiology goes — all our effort in securing sweet sleep must be turned to this business of withdrawing blood from the circulation of the brain. When, on the other hand, you find that your head is on fire, — nay, that it almost sets the pillow-case on fire, — and that you lie in bed, pitching and tossing like an anchored ship in a heavy gale, it is because you have neglected the proper precautions, and the circulation of blood in your brain is going on with undue rapidity and intensity.

Try to regard sleep as a duty. Then, just as you would be ashamed and mortified if you were the father of a family, and found in the morning that there was no wood for the fire, no water for the kettle, no bread, no butter, no flour, nor anything to eat, so you feel mortified and ashamed if, when night comes, you do not feel the prompting and the power to sleep. Oh! yes, I know all about the exceptions. I know, in the one case, that there may have been a freshet, and that the kitchen

and the store-room may have been taken down the creek to the river, and down the river to the Gulf of Mexico, and through the Gulf of Mexico to the sea. And I know, in the other case, that some dear friend of yours may be hanging between life and death, and you waiting for the messenger who shall tell you which befalls. There are always exceptions. But, granting the exceptions, you ought to be as eager to sleep as to eat your dinner, as able to sleep as to eat your dinner. And if you find you are not, do not pet the derangement of your life; do not sit reading a novel or a newspaper till the sleep comes; but study carefully the causes of failure, and be sure so to cure that disease that with the time for sleep shall come the desire.

Do not place any confidence in the old laws which limit the amount of sleep. There are such old lies as "six hours sleep for a maid, and seven hours sleep for a man." Take all you need, and do not let any one tell you how much you need. You will know better than any one else. The rule is correlative to the rule for work. Thomas Drew stated it thus: "You have no right in any day to incur more fatigue than the sleep of the next night will recover from."

I am taking it for granted that you can do as you choose in this matter. I am taking it for granted that you have a Will about it, and can use that Will. That is to say, I take it for granted that you are a child of God, who can WILL AND DO

what pleases him. Now, it pleases him that you shall wake every morning as fresh and happy and cheerful as that bird awakes which you hear singing when your eyes first open. It does not please him that you shall wake doubtful, tired, unwilling for a new day.

We have come to the first duty in our examination, "How to Live." We must here squarely resolve to do that duty though the sky falls. "I WILL." There is the whole thing; if we cannot do that, we may as well stop before we begin.

I. I will sleep. What is needed for that physiologically? It is needed that the blood shall gently, easily, and steadily leave my brain; and this, probably, for some hours before the time for sleep comes. Then, I must not be working my brain on difficult problems up to the last moment, and then turn brutally round on it, and say, "Stop working."

In especial, you must not undertake late in the day anybody's problems of mathematics, say arithmetic or other puzzles, if I may call them so. Business men who have large trusts to manage are forever making mistakes here. Such men as bank cashiers feel that they must give the business hours to the business of the bank. Then when evening comes, they take the two hours before bed-time, "So quiet, you know," for their own personal affairs, as, to write the letters about their own insurance, or to their tenants, or to fuss over the housekeeping accounts. You must not

do any such thing. The last hours of the day must be for rest and solace to this brain which you have been working all day. Better for you, if you can give it five or six such hours; if, going to bed at ten, you undertake no serious mental problem after four or five in the afternoon.

"But these things must be done," you say. Perhaps they must, though with regard to that I am not so certain as you are. If they must be done, do them to-morrow morning, between five and seven, if you please, or between six and eight. Whether they be done, or not done, make sure of this, that this good friend of yours, your brain, who has done you so much good work, and will do you so much more, has five or six hours of easy life every day, before you and he go to sleep together. You are not to press him in those last hours. You may press him in the early hours of the day, with certain exceptions which shall be noted in another place. You are not to press him after sunset, nay, not in the hours when the sun goes fastest down.

II. When the time comes, and you enter on this business of sleep, attend to it with all your heart and soul and mind and strength. Here is the bed, all ready for you, and you are as ready for it. Put out the light, tumble into bed, pull up the coverings, and go to sleep. That is what the bed is for, that is what you are for. Yes! If you wish, as your cheek feels the cool of the pillow, you may thank the good God for his mercies, the pillow

not the least of them, and you may make your prayer. This, if you have not done it on your knees at the bedside. But that is all. You are not to ask yourself whether the day has been a good day or a bad day. You are not to review the past, or look forward into the future. You are not to plan that letter which you will write to Allestree about the cattle. You are not to plan out the way in which you can move the beds so as to make room for Lucinda's children. You are not to think of anything but SLEEP. You are to go to sleep, and, if you can, you are to stay asleep until the morning comes. And so soon as you can teach yourself that sleep is a duty and a central duty, that it is not an accident, an incident, or a mere bit of good fortune, the more able will you be to keep yourself in training at this critical moment, and to refuse all the temptations. They are temptations to carry on the business of the day in the hours of the night, hours which are reserved for a very different affair.

In nine cases out of ten, if you have left this good-natured, hard-working brain to the six hours' rest which has been described, you will have no trouble in the first three or four hours of the night. The practical difficulty begins, for most people who are troubled by sleeplessness, at one or two o'clock in the morning. This is not the place for the description of that trouble so far as it comes from indigestion, from dyspepsia, from tea or coffee, or from hunger. It does come from these

things forty-nine times out of fifty, and they shall be spoken of in their place. It is to the fiftieth time that the rules apply which you will hear at every corner, about occupying the mind with some monotonous subject, such as saying the multiplication table, repeating familiar poetry, looking at a flock of sheep, and so on.

I do not say but these may be used in their place, because sensible people use them and offer them. Greyford wrote me a long letter once, in which he said that the habit of his mind was discursive. He said that when he was sleepless, his mind ranged over everything in creation, and that it was work for him to keep it in the harness, and to make it trot within the ruts and on the highways. So he would compel it to give him, in order, three names of kings beginning with A: Alexander, Agesilaus, Alfred; three names beginning with B: Baldwin, Brian, Beelzebub; and that by the time he got to G or H he was asleep. But this would not work for every one; and in general you may say of such rules what Dr. Hammond says, that it is setting fire to half of the village by way of stopping the conflagration of the other half. The only practical help I ever had from such rules was given me by Captain Collins, the night before he went to the Amoor River. He says, "When you are sure you are not going to sleep, open your eyes and compel them to look straight before them. If it is pitch-dark, let them look into the darkness. If there is a little light,

let them look upon the tassel or the picture which is before them. In a minute the open eye-lids will want to shut. "No, when I wanted you to shut, when I wanted you to go to sleep, you would not. Now you must look at the picture, or the tassel, or the blackness. Look; think picture, tassel, blackness; and think nothing else."

I have tried this and with good effect. But I have varied on it, by going to the Amoor River in my bed to join Captain Collins there, and much more often than "I think picture or tassel or blackness," I think of a certain log cabin at the mouth of that river, of its verandas, and the walk down to the stream, and the vines that grew upon the verandas, till I am thinking no more. And, oddly enough, the other day another man told me that he had the same experience at such times.

But a physical cure is better than all this play with an over-wrought brain. Jump out of bed, rub yourself heartily with a crash towel or mitten, sponge your head thoroughly for two or three minutes with cold water, take a wet towel back to bed with you, and wind it around your forehead. All this, you see, is to drive the blood off the brain again. And take this always as a rule in life, — that if there is a physical cure, you are to use it, — and not seek for a cure in the higher regions. Do not go to the minister for his spiritual counsel, when a blue pill, or ten pillules of *hyoscyamus*, will answer. Do not cut blocks with a razor.

III. If I had the space, I should go quite at length here into detailed recipes of prescriptions for the control of sleep. For I have been pained to learn, since I delivered some lectures on the subject more than fifteen years ago, that very many Americans suffer from sleeplessness. Our eager life, the wide range of our duties, and what Mr. Appleton calls the "whip of the sky" drive them into an intensity of effort, day and night, for which sleeplessness is the revenge. But I must satisfy myself by putting a few short notes at the end of this paper, and by referring sufferers to Dr. Hammond's treatise on Sleep, which they will find interesting, instructive, and, if they will obey, very useful. Meanwhile, I really hope that nineteen-twentieths of the readers of this paper do not suffer in this way. It is for them that I write what remains. For there is really no need that they should suffer. I have said that sleep is a duty. It is at the same time a privilege, and everybody may have the privilege who will discharge the duty. But the duty is all interlinked with every other duty in life. You are not going to buy the privilege so cheaply as by repeating the multiplication table, or by thinking of a flock of sheep jumping over a wall, or by buying half an ounce of bromide of potassium. The privilege means that you hold in control your body and your mind, which are the two tools of your soul, and that your soul knows what it is to control body and mind, and how to become master and mistress of them.

Now take an instance. You find, as some people do, that if you drink tea or coffee at seven in the evening, you cannot compel sleep at one the next morning. Or, if you eat a Welsh rarebit of cheese just before you go to bed, you find, four hours after, that you cannot sleep. Some people cannot. Are you now your own master or mistress in this matter of the tea, the coffee, and the cheese, or are you the slave of tea, coffee, and cheese? That is the square question. And the answer to that question throws us back where we were in the beginning. It answers what seems a larger question. "Are you a partaker of the Divine Nature?" or are you only one who, as the Bible puts it, "*may* be a partaker of the Divine Nature"? If you are in this latter class, is it not worth while to promote yourself, with God's help, from "may be" to "am"?

"I am a partaker of the Divine Nature. I will control this tea and coffee and cheese. I can do without them and they may do without me."

I may say just the same thing about the mental perplexities which come in the middle of the night, and harass one and distress him. John Jones will be sure to come to me at eleven o'clock to make me indorse that note for him, and what in the world shall I say?

In the first place John Jones and his note have no business in this bed. This bed is the altar of sleep. I will not receive John Jones here. He and his note shall not come into this room. If

the American minister in London had led me to the Queen's drawing-room, if I had just kissed her hand, and if she had just asked me how the children were, I should not stop to talk to John Jones about his note. He shall not bother me here, any more than he would there.

Or you may put it in the broader statement. Everything must conform to absolute Right. About John Jones' note there is a Right thing to do and there is a Wrong thing to do. When he comes to me in the morning I shall have all the arguments on both sides before me. What there is to know I shall know. And I shall have the good God to direct me if I seek him. I will do the right thing then. The right thing now is to go to sleep, and that thing I will do now.

The central rule of life is not that we must always refer everything to first principles, not that we do refer everything to first principles, but that we are ready to do so if there is need. That readiness makes life simple, easy, and successful.

NOTES

1. Dr. Hammond says, and I am sure he is right, that many more people lie awake from hunger than do so from having eaten too much. Recollect how almost all animals go to sleep immediately after feeding. I shall show in another place why I think a short nap after dinner a good practice, if you can manage it. This is certain

that many people, perhaps most people, require some simple, easily digested food just before going to bed. I know people who find an advantage in having a biscuit at the side of the bed, to eat in the night if they are wakeful.

In this connection I may quote from Dr. Hammond his remark that "all American women are under-fed." When, in lecturing, I used to repeat this at the West, it was received with shouts of laughter. But at the East it was regarded as the serious expression of a serious truth. I cite it here that I may call the attention of people who are suffering under the varied forms of "nervous prostration" to the question whether they are regularly eating and digesting enough, in quantity, of simple food.

2. What I have said connects distinctly with Dr. Hammond's axiom, "The complete satisfaction of any natural appetite is generally followed by sleep or the desire for sleep."

3. In our habits of life, the use of tea and coffee has a great deal to do with sleep or the loss of it. It is idle for one person to make rules for another. I have only to say that if, after full experience, you find they keep you awake, "they must go," to borrow the expressive mountain phrase. There is, probably, some foundation for the general habit which has thrown coffee upon the morning meal, and reserved tea for that of evening. But, on the other hand, it is said, and I think truly, that the sleeplessness resulting from coffee is agreeable, or

not intolerable, while the sleeplessness which follows tea, is rasping, provoking, and aggravating. I believe, myself, that the use of both depends very largely on the amount of exercise in the open air. I should say to any person who wishes to use tea or coffee at the evening meal of the day, that he could probably do so in moderation, if he was willing always to walk three miles in the open air afterward. Of these details, however, I shall speak more at length under the head of Exercise.

4. To the specific recommendations given in the text for the benefit of the sleepers, I will only add here that you may almost always secure three or four hours of good sleep by the use of a hot foot-bath, as hot as you can well bear. You may put a little mustard into it, to increase the stimulus to the skin. Steep your hands in the hot water at the same time. All this draws the blood off the brain. The use of the hair-mitten, a cool pillow-case, or, if you please, a pillow of cold water, has the same purpose.

5. Dr. Franklin was wholly ignorant of the true physiology of sleep, and his papers on the subject are full of theoretical errors; but some of his practical instructions are very sensible, as they are amusing.

6. I wish some ingenious machinist would fit up a phonograph to be run by clock-work, which I could start, — say at two in the morning, — and make it deliver to me one of Dr. Primrose's sermons, with all his delightful, drowsy cadence.

Failing this, a good musical box which will run half an hour without winding, is a convenient piece of furniture in a bedroom, especially where there are restless children.

7. The habit of sleeping may be formed very early, and should be. If a young child be healthy, let no nurse (or anxious mother) sit with it in the evening, after it is three months old. Undress it, leave it, and let it put itself to sleep. The child will thank you afterwards for what you hate to do to-day.

8. An india-rubber bag full of cracked ice, ready to apply to a hot forehead, is a good friend, — when you have a hot forehead at two o'clock in the morning.

9. But I have found a small flat-iron more convenient. Buy at a toy-shop for ten cents a baby-house flat-iron. It need not weigh more than half a pound. Tie a string to it, and fasten the other end of the string to a bedpost. If you do not sleep hold the flat surface to your forehead — well, as long as you can bear it; then let it drop away, while you enjoy the retreat of the blood from the crowded blood-vessels.

CHAPTER IV

HOW TO EXERCISE

IT is quite worth while to read carefully the theories of the best Greek authors about education, and, of our own race, to go as far back as Lord Bacon and Milton and Locke, to see what they say about it. For such reading saves us from that delusion of our own time which confounds education with book-learning, and almost takes it for granted that a man who has read a great deal is well educated. Now, any Greek who thought at all had a thorough respect for the body, if it was only as the physical tool which was to carry into effect the conclusions of the mind, and the demands of the soul. Paul went farther. He recognized the divinity of man's nature. He knew that, as James said, man could be a partaker of the divine nature. Paul squarely claims, therefore, that the body must be kept pure and holy, because it is the temple of the indwelling God. All this runs quite counter to the happy-go-lucky theory largely prevalent in our time, which supposes that if you have a doctor to cure the visible diseases of the body, the body may be left to take care mainly of itself. The average public school of America teaches reading, writing, and arithme-

tic, with, perhaps, a smattering of language, a smattering of physical science, and, possibly, of the higher mathematics. But as to any exercises which are to make the eye more sure, the hand more quick, the arm more strong, or the man more enduring, the average public school knows nothing of them. It sends the boys or girls out to recess. Perhaps an intelligent teacher airs the room, and that is all. The recent "craze," as I may call it, in the matter of athletics is a help in this matter, but it has its dangers also.

Indeed, every specialist is apt to think that he must make every pupil such another as he is himself. A music master will tell you you must practise the scales six hours a day. The chief of a gymnasium, who can lift two thousand pounds himself, wants his pupil to lift two thousand pounds. The president of an athletic club is eager to have some one "beat the records" in running or walking or leaping. Every one thus exaggerates his own specialty, forgetting that the whole business of education is to make a perfect man, well-balanced, rounded, if you please, and ready to do whatever duty comes next his hand. When Starr King was in the prime of his youth, not long before his death, Dr. Winship was showing how men could be trained to lift enormous weights. "He does not understand what I need," said King. "I have no occasion to lift half a ton, but I should like to go 2.40." "Two-forty" was then the standard for fast trotting, and King meant that he

wanted to do promptly and well, in the best way, what he had to do. Here, in an epigram, is the statement of what one's "exercises" are for. They are the use of a part of every day so that, when duty comes, one may be ready for duty. And a man will not be ready for duty unless he has exercised in such fashion as shall make him ready. Young people read novels, and they fancy that when the time comes they will do as well as Harry or Jane does in the story. When you are presented of a sudden to Mr. Gladstone, you expect to answer his questions as readily as Harry did when he had that charming talk, in the book, with the Lord Chancellor. It will not come out so. Amadis stood three days on the bridge, holding it against all comers. But he could not have done this if he had not trained himself every day in all the exercises of knighthood.

There may be bodily exercises; there are exercises of memory, imagination, and other forms, which we rate as simply mental; and there are spiritual exercises beside. Of these, I give this paper to some hints on bodily exercise, and when I write "How to Exercise" at the top, I do so because, in the ordinary language, exercise has come to be spoken of as if it related principally to the body. But, in derivation and in original use, exercise implies the experience which one gains in the repetition of any action.

1. People ask at once how much time should be given to this series of exercises or to that; how

much to study, how much to memory, how much to walking or to riding. I shall answer this question from no ideal standard of what one would like, or of what they do or do not do in Paradise, in Utopia, or in Sybaris, but with simple reference to what can be done in the ordinary life of this country.

For there exists among us, quite low down and fundamental in our arrangements, the necessity of earning our living, and, whatever a man wants or does not, and whatever John Milton or Pestalozzi or De Gérando says he had better do or not, the probability is as nine to one that he has to go to the mill or the store or the shop or the field every day, and work at some work or other in "subduing the world." The probability is that he must do this for eight or ten hours each day, and he may have to give more hours. I hope not. I hope, indeed, that we shall come round to the average of an eight-hour system by and by for all work which a man does in his craft, trade, or profession, so that he may feel at ease, with a good conscience, to give some of his waking hours to some "exercises" which will train his body, mind, and soul, beyond and outside the exercise which they gain in his daily calling.

I give such advice as is to be found in this paper, remembering this restriction. I have already said a man must do the duty that comes next his hand. Now that duty may be the keeping a set of books. It may be the watching a

shuttle as it flies backward and forward in a loom. It may be sitting in a chair all day, and purifying mercury. For the exercise of his body, such a man must take time outside this daily requisition; for some exercises of his mind, he must take such time; and for some exercises of his soul.

I am apt, then, to advise people who ask my advice in such things to limit their resolutions about them at the first, to the control of three hours a day, outside those which are given to what may be called the daily vocation. If a man's daily vocation keeps him in the open air, exercising his muscles, his nerves, — or in general his body, — the three hours need not be given to physical exercise. If, on the other hand, they are given to indoor work, as in the cases described, he will need to give much of his three hours to physical exercise. He must give a fair share if he means to be a perfect man. He must have his body up to a working standard. He does not gain that by resolving. And he has no right to expect any answer to his prayers, unless he fulfils the part God requires of him.

"Two men are in a canoe in the Mozambique Channel. A sudden flaw of wind upsets the boat. Before they can right her she fills with water and sinks; and the two men are swimming for their lives. 'Ah, well!' says one of them to the other, 'it is a long pull to the shore; but the water is warm and we are strong. We will hold by each

other, and all will go well.' 'No,' says his friend, 'I have lost my breath already; each wave that strikes us knocks it from my body. If you reach the shore, — and God grant you may! — tell my wife I remembered her as I died. Good bye! God bless you!' — and he is gone. There is nothing his companion can do for him. For himself, all he can do is to swim, and then float, and rest himself, and breathe; to swim again and then float, and rest again, — hour after hour, to swim and float, swim and float, with that steady, calm determination that he will go home; that no blinding spray shall stifle him, and no despair weaken him; hour after hour, till at last the palm trees show distinct upon the shore, and then the tall reeds, and then the figures of animals; — will one never feel bottom?" Yes, at last his foot touches the coral, and with that touch he is safe.

That story that man told me. I copy it here because it shows, in a good concrete case, what exercise had done for one man which it had not done for the other. Both of them, for all I know, had strength, bravery, and prudence; but one of them had exercised his body in the essential exercise of swimming, and the other had not. When the test came, one knew how to live, and the other went under.

I certainly do not expect to give much advice in detail in regard to the several exercises of the body which a boy or a girl, a man or a woman would do well to keep up, daily, weekly, yearly.

Lives differ so much that the advice for one man would be quite different from that for another.

The directions for most women — as we live, would be different from that for most men. But there may be stated a few things which are central, or fundamental: —

1. To live well, you must be in the open air every day. This rule is well-nigh absolute. Women offend against it terribly in America. And women are very apt to break down. Rain or shine, mud or dust, go out of your house, and see what God is doing outside. I do not count that an irreverent phrase which says one feels nearer God under the open sky than he is apt to do when shut up in a room. I know a very wise man who used to say, "People speak of going out, when they should speak of going in." He meant that you do plunge into the air, as when you bathe at the sea-side you "*go into*" the water. Be quite sure of your air-bath. I will not dictate the time; but, on the average, an hour is not too long. You will fare all the better, will eat the better, digest the better, and sleep the better, if instead of an hour it is two hours or more.

A good many other things go with this. Form the habit, if you have regular reading to do, of reading in the open air. Find a nook in some corner of the house, — on the outside of the house, — or between two great rocks, where you can sit in the sunshine, even in late autumn or in the winter, and read your Chautauqua lesson under

the open sky. Very likely you will find at first a certain strain on your eyes. You must, of course, be careful about this. But ask yourself whether your eyes were made only for rooms lighted by one or two windows, and whether they ought not to be exercised up to daylight.

2. Those people who are fortunate enough to read these papers on the western side of the Alleghanies, will, in most instances, be fortunate enough to have each a horse at command. Such is one of the every-day luxuries of those States which rule America; and one of the reasons why they rule America is that their people are tempted to live so much in the open air. If you are so fortunate, there is, I suppose, no exercise better for health than horseback-riding, whether for man or for woman. The rest of us, excepting the few who have bicycles at command,[1] have to walk as we take our air-bath.

Walking does not, of itself, exercise all the muscles. Running is much more approved by the authorities. I happen to know that Helmholtz, the great German physicist, recommends daily running as the best treatment, where there is any tendency to congestion of blood on the brain. Military drill has immense advantages. This nation has gained a great deal in the superior carriage of its men since the civil war. I could wish that the teachers of girls' schools would do something for their pupils which approaches it.

[1] This was in 1886.

Sweeping a floor is admirable exercise, and you know Herbert says: —

> "Who sweeps a room as for thy laws
> Makes that and the action fine."

3. No exercise, perhaps, can be compared to swimming; but generally in our climate we can enjoy it only a few months in the year. All women should learn to swim, as well as all men. It is really unfair to their brothers or their husbands if they do not.

4. Another set of questions will come up, which different people will answer in different ways. I have simply to remind my readers that they must be answered in some way. For instance, a man or woman must be in good training for walking. If the man be a postman, the government will expect him to walk twenty miles a day. If he be a light-infantry man, he must be able to walk fifteen miles a day, and to carry a knapsack, cartridge-box, and musket. Now, what is the requisition for a gentleman or lady in ordinary life, who is not a postman or a light-infantry man?

The answer would be different in England from what it is here. Their climate on the whole permits of walking more than ours, and they are on the whole trained for longer walks than we are. Here, I should say that every man ought to be able to walk six miles a day without any sense of extra exertion or fatigue — I know no reason why a woman should not. Indeed, I think it would be

much better for the women of this country if they were all trained to this standard. As these pages pass the press, I see that President Eliot tells the freshmen of Harvard University that they ought to be able to walk ten miles a day on the average as a matter of course. In the same address, he says that a man should be able to hoe potatoes for three hours without any sense of fatigue.

5. But it must be understood in all such suggestions that we are not urging you to use up your strength on exercise. I am not speaking as if exercise were your business, I am only speaking of preparation for your business. If your business is study, keeping store, taking care of children, making boxes, shoeing horses, you are to use your vital force, your strength, for those duties. You are not, under the pretence of exercise, to unfit yourself for the duties of the day. I once knew a club of young enthusiasts, men and women, who used to walk before breakfast summer mornings. It is an exquisite time of day, and they had what the New England dialect calls "beautiful times." But when they came back after two or three hours, and ate a sumptuous breakfast, as they used to, they found themselves quite unfit for the duties of the day, for making clothes, writing sermons, advising clients, or painting pictures. This is what in slang phrase is called "running exercise into the ground." Such exercise is no longer preparation for living. Remember all along that our business is to keep the body up to

the highest point, that we may get from it all the work we can.

6. And remember, in the arrangement of your physical exercises, another series of them, which does not come at all under the head of athletics. I wish I could give more room to speaking of them than I can, but I must at least name them. People are apt to call them "accomplishments." But, as people live in civilized society, some of these are as necessary as, in the middle ages, swimming or fencing or riding were to a gentleman.

One of them is writing. Writing is learned and is kept up by physical exercise. Every man and every woman ought to write well. That is, they ought to write quickly, in a handsome hand which is easily read. And every man and woman can do this by proper exercise of the hand and arm, with or without a teacher. I have known people who wrote execrably, reform entirely in a fortnight's time by working faithfully, as you may work, on the copies of a writing-book which may be bought for ten cents.

Every one who can learn to write can learn to draw. In fact, writing is rather a difficult sub-department of drawing. I think every one should train himself to draw accurately, so far as to be able to represent in proper proportions what he sees. If a man wants a book-case made by a carpenter, he ought to be able to make a correct drawing of it for the workman, which shall not look as if it was tumbling over to the right. The

reason, by the way, that the drawings of unskilled people always slant to the right is, that they learn to write before they draw. Vertical writing will help here as in other ways.

Exercise in music is another of these accomplishments. Here the test is, do you like it? If you like it, you ought to keep it up so far as to give pleasure to yourself, or to give pleasure to your friends. For here is one more capacity of the body, and you have no right to let that capacity die out. Remember what the body is, what it is for, and who is its master.

Indeed, if in these three essentials, you will carefully keep a fit reverence for the body, you will be able, better than I can, to adjust for yourself the physical exercises of your life.

NOTE

Reprinting this paper in 1899, I am able to cite James Russell Lowell on the open-air requisite. In the first of his Lowell lectures, recently exhumed by the Rowfant Club, he says of the Ballad-Singers that they "had that education for uplifting which comes from life in the open air, and from that only."

CHAPTER V

APPETITE

WHAT has been said relates to the training of the body that it may do what man orders. It remains to consider another form of training which has the same end, but which seeks the control of appetites which, if uncontrolled, become masters, and control the man.

It is from the neglect of these appetites, and from the mastery which they thus attain, that there has sprung all that ascetic scorn of the body to which I have alluded, and which, unfortunately, still has its part in education, and in too many of the plans of religious teachers.

Take, as an illustration of such sway of these appetites and the failure to govern them, this, the story of the opium war in China. Keying, a mandarin of high rank, was sent to Canton by the Chinese government to suppress the illicit traffic in opium with the English. He began by giving a great dinner party. To this party he invited all the first Chinese merchants in Canton who might be concerned in the traffic. It was a great honor to be invited, and they gladly went. When the dinner was over they expected to go home; but they were then courteously informed

by their host that he should ask for their company for a longer time. Bedrooms would be provided for them, and he would hope to see them at breakfast. In fact he provided everything which a large hospitality could suggest, except opium. They could not have that. The next morning some of them began to break down for the need of it. Before a day went by, though they knew it was death to confess their appetite, they were confessing it. If he would only give them a little opium, he might do what he pleased with them afterward. And the story says that before this terrible test was finished, every man of the party had broken down. Every man had gone so far in this terrible indulgence that he could not live unless he might gratify it. They were, one and all, at Keying's mercy.

We are to look at the means for keeping appetite under control. In every case which can be named, the appetite which gains such head is God-given, and is, up to a certain point, necessary to maintain human life. But whether one speak of the desire for sleep, the desire for food, the desire for drink, or any other desire of the body, it may, like a pet leopard or a pet cobra, get the upper hand and devour or poison the foolish master. I will even include the case of the opium-eaters, for there can be no doubt that opium has its place. There was an English physician in India who said in his enthusiasm that opium was God's best gift to man.

Now, in answering the question What are we to do with these appetites? I group my suggestions under two heads.

I. I speak of the TESTS of the machine, for it is all-important that you know where you are. For this, especially in early life, a man or woman needs certain tests. They may be compared to the occasional experiments which the driver of a locomotive makes to see where the water is in his boiler. If his engine has no index to teach him, he will open a vent from which will issue water or steam. He will then know whether the water or the steam is above that line. Now, strictly speaking, the man wastes force in opening this discharge; but he gains very essential knowledge. He learns whether the water is high enough or not. If he did not know, he might run on till an explosion came, and then the steam he had saved would not save him or any one.

In exactly the same way it is well for us all to test our bodies and the appetites which ought to be our slaves. Try once a month how well you feel without coffee. If you can do without it for two days, then you may take it up again. If you find you are fretful or cross because you have no coffee, keep on without it until you regain your temper. You do not mean to be a slave to your coffee-pot. I give just the same advice to smokers. For myself, I wish they would not smoke at all. I think the habit brings in a train of other habits. I fancy Keying's opium slaves began with slavery

to tobacco. But the injunction I give to smokers is, test yourself. Find out if you are slave or master. Go for a week without your cigar or pipe. If at the end of the week you are as easy in mind and body, as good-natured, as "well-balanced" as you were, then you have a right to say to me that you were not a slave when the week began. But if you cannot say this, then it is quite time that you could. If you find you are fretful, nervous, excited, low-spirited, uneasy, because a certain leaf from Virginia or from Cuba has not been rolled up in a certain form and lighted in a certain way, then you find that you are very near to personal slavery. It is quite time that you threw off that slavery, and your test has come none too soon.

It was from the need of such tests of the machine, as I suppose, that the institution of religious fasts came in. Here is a man who says he is in training to go into the wilderness and preach the gospel. If he does go, he will have to wear the same clothes night and day for months; he will have to live on the coarsest food; he will have to sleep on the ground. Can he do it? Let us try him before he goes. Do not let us send on a business of the first importance a man who, when he comes to his place of work, will be whimpering and worrying because he has no roast goose and apple-sauce for dinner, and no feather-bed to sleep upon. Here, I think, was the origin of the rules of fasting imposed upon priests and monks. And I suppose these passed from them to other persons who hoped to

gain their sanctity. Other fasting originates in the remark early made, that the mind is more clear when people have not taken an overdose of food, — which the savage is very apt to take.

Now this test of the man who offered himself for important duty is wholly legitimate. I know religious bodies which profit by it now. In most Roman Catholic institutions for the training of priests, the young student lives in a barrack which is by no means agreeable or luxurious. His food and clothes are of the simplest kind. He is never alone; he always has one, two, or perhaps forty companions. By such discomforts he is trained at that age when habits are most easily formed. Now there are very few posts in life in which that man can afterward be placed, in which some of the most important conditions shall not be decidedly more agreeable. In a mission among Indians, he can have his own cabin. He will probably make for himself a better bed, and it will not be long, indeed, as he improves the civilization of the people under his charge, before he has better food on his table, or, at the least, a more varied bill of fare than he had at the seminary. That man learns something in his theological school which Andover, New Haven, and Auburn do not always teach.

Here is the advantage, in our education of young people, of giving them a chance to go camping out sometimes. Let them learn how bad the coffee is which they make themselves, and they will not be so apt to abuse Bridget that her coffee is not

better. Let them see how hard it is to bring the fried fish and the toast to the table, hot, crisp, and unburned, and they will not be so often discontented with the varied courses of their home breakfast.

I once tried to comfort a forlorn mother whose two sons were going to the war, by talking to her of the education of a campaign. "I should like to know what Dick and John are to learn," said she. I said they were to learn how to eat their rice out of the same tin can in which they had made their coffee, and to be thankful that they had rice, coffee, and can. Well, she was willing to acknowledge to me that both of them were a little particular if the buckwheat cakes were cold when they came late to breakfast. When I heard of the young men next, when war was over, they were great leaders of industry on the western frontier.

Test yourself where you can test yourself safely. If you think you will have to walk across a river on a felled pine tree, try walking upon a pine tree when and where there is no river below you.

Is my appetite as good as it was when I was eighteen years old and was glad to breakfast or to dine on such food as we had at the boarding-house in Cranberry Centre, or in the forecastle when we were fishing on the banks? Or can I only keep good-tempered when I have turtle-soup for my dinner, with all the accessories of Delmonico's? I ought to be able to answer these questions, and any test by which I can answer them will be a help to me.

II. But, alas! there are only too many instances in which no experimental test is needed. Life has been the test. The husband and the wife have both found that he is cross when the bread is sour. Or the master has found that the clerk is late at the store, that he missed the morning train which should have brought him in; and it proves that he cannot tumble out of bed in time in the morning. Or, worst of all, John or James finds out that when Dick or Harry meets him on the street, and asks him if he will not look in at Bet's to "have a drink," he does not say no. He "looks in" too often, and it is clear to all men that his appetites control him, and he does not control them.

Here comes the second half of our subject. How is the man, who should be the ruler, to regain this lost mastery?

1. In the first place, he must try. He must want to do it. Nobody else is going to do it for him.

Here, I think, we may generally trust him. I think that in the effort to reform intemperate men we generally waste time on this part of the business. My experience has shown me that no man knows the curse and tenor of drunkenness more thoroughly than the drunkard himself does.

I was once lecturing in a course on the "Divine Method of Human Life." In the course, one lecture was announced on this very subject of "Appetite." That was the whole announcement. Nothing was said of temperance or intemperance,

except as that one word indicated it. When I rose to speak, I saw at once, in my audience, three men who had never been at any of the other lectures. Nor did they ever come to any of the after lectures of the course. I knew in an instant why they came. They did not know each other. They had come without any mutual communication. But, as it happened, I knew them. Each of the three had broken down in intemperance. Each of the three had pushed to that terrible verge which is called delirium tremens, and they knew what that is. Each of them had seen this word "Appetite" in the newspaper, and he knew only too well what that is. Each of these three had come round to hear me speak, in the faint hope that I might know or suggest something which he did not know for the control of appetite. I believe that you will find something of that sort to be the case with almost all intemperate men, perhaps with all of them. They are, of course, men of weak will. That is only another way for saying that their appetites master them. But it does not follow that they are such fools that they do not regret the mastery, and do not wish to overthrow the master. They are often foolishly self-reliant. I said to such a man one day: "You will never succeed in conquering this temptation, unless you ally yourself to other people in the matter, unless you gain the help of sympathy and coöperation." He answered very proudly that I did not know what I was talking about. He had

seen the folly of drinking, much more thoroughly than I had, and he knew more of it. He had resolved. That was enough. He should never touch liquor again. And he wanted no one to help him in that resolution. Of all which the result was that, before a month was over, he was arrested as a drunkard in the street; and it did not need more than two years to bring about the fourth and fifth acts of that tragedy, — his divorce from his wife, and his death in delirium tremens.

2. But I am not writing simply of intemperate people. I am writing for and of all people who cannot control bodily appetite. I was once sitting in a large circle of ministers who were discussing the central questions regarding "sin," and discussing them most eagerly. I turned suddenly upon the moderator, and said: "Why do we talk about sin? Let us apply what you say to *sins*. What was the last *sin* which you consciously committed? Does what you say apply to that sin?"

He is one of the truest men in this world. And he was then. He replied at once: "That is good. I will tell you. I was thinking, when I spoke, that I lay in bed this morning full ten minutes, when I knew perfectly well that I ought to be up and making ready for the day."

As he spoke every man in the room laughed. And I think that thirteen men — consecrated and true men — confessed that the appetite or temptation they had had in mind, in all they had said,

was this wish of "a little sleep, a little slumber, a little folding of the hands to sleep."

Now I have said already — in the second paper of this series — what I think of sleep, and how highly I prize it. All the more am I sure that a man must hold the love of it under his absolute control. He must determine. Remember that *determine* is a better word than "resolve." He is to fix a *term* for sleep. He is to fix it, and, where he has fixed it, it is to remain fixed. Let me take my illustration, then, from this temptation which troubled the fourteen ministers.

You have fixed your moment for rising. It is to be at 6.30, or is it to be at 7. Now the fact that you say at 9 to-night that you will rise in the morning at 7 will help. But that alone will not control. Analyzed, what happens is this. You say: "I, John Jones, at 9 in the evening, being of sound, disposing mind and good memory and health, resolve that I will rise from bed at 7." If this is all, there is nothing to make sure that at 7 you do not say: I, "John Jones, being of sound, disposing mind and good memory and health, resolve that I will not rise till 8." You have nothing, so far, outside yourself, against which to push your oar. When you are in a boat, you can pry against the water, — and so your boat goes along. You lift your oar into the air to bring it back, and that motion does not send the boat backward. But when you are in a balloon, you have no water. It is all air. You move your

paddle forward, and then you have to move it back, and you do not move the balloon at all. John Jones must find something outside himself for his oar to push against.

You will find, then, if six people agree that they will breakfast together, and that no one shall begin until all meet, that they will hold very closely to their agreement. There is then a contract which John Jones has made with X and Y and Z and A and B. Yes, I know that he may be so selfish, which is to say so far gone, that he will sacrifice them all; but the chances are greatly the other way. If he is so far gone, here is a very acute case of disease, worth his consideration and theirs.

Here, then, is another case, where we find out, as we have done, the value of the "together." We find out once more that man is a gregarious animal. We find out why the Saviour speaks to us so often in the plural number, — why we pray to "*our*" Father,— why the communion of men and women with each other is urged so steadily by all the masters of life. We find out that we are to bear each other's burdens. We find out what dear Owen Feltham meant when he said: "I think that man will never go to heaven who thinketh to go thither alone."

You are to make yourself, in some way, a part of the company,— a partner in its concern. When morning comes, and the bed is so warm, and the pillow is so soft, and you are so lazy, you are not to say, "Really, I would rather stay here than

have warm coffee," or, "Really, I would rather stay here than take the train at 8." You are to say, "I must be dressed at 7.30, or I shall disappoint Tom or Mary or Philip, or I shall fail in my appointment with Seth or Salome." The partnership breaks down if one of the partners fails, and you do not mean to be that partner.

3. Here is the place where I ought to speak of diminishing temptation while one strengthens will. The Saviour places this part of duty first. He tells us to pray that we may not be led into temptation. He knows that when the spirit is willing the flesh is weak.

Fitzwilliam says, and I think it is true, that many a man has strength of will enough to kick the bedclothes off, while he has not strength of will enough to leave the bed while they are on. That is a good illustration of a man's power over the temptations which environ him. The Duke of Wellington went so far as to sleep on a narrow camp-bedstead to the very end of his life. "When a man needs to turn over," he said, "it is time for him to turn out." I think this goes too far. But the theory of the duke is the right one. He did not mean to be led into temptation.

And here is the ground I take in the steady battle against the saloon in our villages and cities, and against the open bar. I do not think that we ought to put temptation in the way of boys or girls who have never been tempted, or of weak men or women; and, indeed, I know no men and

women who are not weak. So I say that the public ought not to sell liquor to be used away from home, "to be drunk on the premises," as the licenses say. To which the theorists reply that I am limiting the citizen in his natural rights. John Stuart Mill, for instance, says that if a private man wishes to be drunk he has a right to be drunk, — that, if he is not an officer of the State, the State has no right to control him. I think Mr. Mill doubts whether a man has not a right to commit suicide, though he does not, I believe, express himself clearly here. To all which I reply that, in suppressing the open bar, the State does not open this question of a man's or a woman's right to be a drunkard. The State says simply that it will not put temptation in the way of boys and girls who are certainly under its care; nor of men and women who, having been tempted, have failed and fallen, to the great injury of the State, as well as of themselves. The State will limit their temptations as far as it may.

I was once, when under age, so that I could not well command, on a pedestrian excursion in the wilderness of Maine. Before we started, an admirable guide — I hope he lives to read these lines — came to tell me what stores he had laid in for the tramp. "I have bought no liquor," he said. "You young gentlemen must provide what you want." I said that none of the "young gentlemen" used liquor, but I said, what I would not say now, "You will take what you need." "Ah!"

said he, "no men take liquor into the woods. When lumbermen go into their camp they take the best of pork and the best of flour, but they take no liquor. If you ever have to work on a drive of logs, Mr. Hale, with eleven other men, if you are all to be drowned because one of them has not his wits about him, you will take care that that man has no liquor." This was said to me in the year 1841. He added that when the men came home in the spring and were paid off they might drink; but they could not afford to have any one in the company drink while they were dependent on each other. I have fancied that in this lumberman's reasoning might be found the origin of the "*Maine* Law."

To return; whatever the appetite you have to master, reduce the temptations in whatever way you can. Recollect how you broke down last, and put out of the way, in advance, the temptation that was too much for you then. A second victory in such a thing is generally easier than the first.

4. Do not talk too much of your temptation, and do not think of it too much. Overcome evil with good. If you have been reading low books, put them into the fire and provide yourself with the best books. Do not put them on the shelf, and do not sell them at auction. Sacrifice must come in with your determination.

5. And this implies that you think of others more than you think of yourself. To return to

the trial, always present, of intemperance. The chief of a great Washingtonian Home told me that he never knew a man break up habits of intemperance, while he only tried to break up his own. He must try to break up some other man's. He must be thinking of that other man, caring for him, praying for him, working for him. Then his own temptations become less and less, and his will stronger and stronger. The history of the origin of the Washingtonian Movement in Baltimore illustrates this perfectly, and may be studied to great advantage. Gough, Hawkins, and the rest saved themselves by forgetting themselves and trying to save others.

6. To go back to the first principles again; all you have done by your resolution, even if you call it a determination, is to empty your house and clean it. You have cleaned it and you have garnished it. You have bought flowers for it. You have sent for new furniture. Very pretty furniture it is. But are you fool enough to have the house empty? Do you not know, has not the Master told you, that the devil you turned out will come and knock at the door? And if the door is locked, he will peep in at the window, and if the house is empty, he will jump in at the window. And then he will open the door, and put his head into the street, and he will whistle, and seven devils worse than he are waiting, and they will come and enter the house. Yes, and they will dwell there. And you, my poor fellow, are worse

off than you were, and this is because you left your house empty.

The moment you determine that you will change your life, determine what stimulus shall take the place of the stimulus you reject. You will be at work for others. You will seek new society. You will take new exercise. You will change your food. You will change your home, perhaps. Life shall be crowded full — too full for the old devil to find a corner for lodgment.

7. All this means, as we found in a similar matter before and as we shall find in every detail that ever grasps us, that we must make sure of the infinite alliance. This is the all-important help. It is very well to agree with X and Y and Z, with A and B and C, that we will work together to-morrow. But it is much more to agree with the good God that we will work with him. This is the King's work which I have undertaken. I am a fellow-workman together with him. I am on his staff. Nay, more than that, and better, I am his child. When I choose to do so, I partake of his nature. If in treading down temptation, and in selecting duty, I distinctly choose his work and purpose as the end and purpose which I will carry out, I shall not fail him, more than the aide of Napoleon failed Napoleon in the crisis of a battle. And in ways which no man can describe, but which no man doubts who has had experience, my Father will give me enough of the infinite strength to carry me through.

NOTE

In the matter of intemperance, and the cure of it, too much cannot be said of the value, almost the necessity, of changing food, and, if possible, home, or our other habits.

Food, in particular, has much to do with this matter. If I owned a great factory where the men had exhausting work, I would have *bouillon*, or beef-tea, *on tap* at the door when they went out and in, and give it to every man who would drink. I am sure I should save, in the end, by the temperance of my workmen.

My dear friend, Olive ——, who is now in heaven, saw with great pain that one of the men who came daily to bring her packages to the house, from the great warehouse where she dealt, was beginning to be a drunkard. She knew his employer was only too willing to turn him off. She determined to save him if she could. She made every day for him the glass of temperance bitters which was to keep him from looking in at McGullion's bar. A few chips of quassia soaked in hot water over night and then nicely strained give you the "bitters." "Mr. Jones," she said kindly, "you have very hard work, and I want you to drink my bitters twice a day." Dear child, what would he not do if she bade him? She never forgot to have the glasses ready for him, till they wanted her for other service, — I doubt if it can be better or higher.

CHAPTER VI

HOW TO THINK

In a playful little poem by William Barnard, who was Dean of Derry a hundred and nine years ago, in answer to a challenge from Dr. Johnson, who had bidden him improve himself after he was forty-eight years old, he selects his teachers. Three of them are Sir William Jones, Adam Smith, Edmund Burke, and the fourth, Beauclerk. The lines are: —

> "Jones, teach me modesty and Greek;
> Smith, how to think; Burke, how to speak;
> And Beauclerk, to converse."

The man who should have Adam Smith as a teacher in the art of thinking would be fortunate, if the teacher could really bring his pupil near to his own level. And in the midst of the modern philosophizing, I will say to any quiet, intelligent person, who does not dislike common-sense, that he will find the books of Jones to be good reading to-day.

Capel Lofft says, in his curious book on "Self-Formation," that the elder D'Israeli says that no person has ever written on the "Art of Meditation."

I have not been able to find the statement by D'Israeli; but Capel Lofft says that he has spent much time in verifying it, and he believes it to be true.

He goes further and says that not one man in twenty ever does think; by which he means that very few men think to any purpose or with any system. I am afraid that this statement is true. Most of the people one meets in the world take their opinions ready-made from the newspapers or their neighbors or, in general, from the fashion.

There is indeed a habit, for which two causes could be found, of taking it for granted that men cannot control their thoughts. It is said squarely that thoughts come or go wholly without the choice or power of the man. But this is not the theory of the great men, of the real leaders. They bid us control our thoughts, that is, to learn to think, just as we control any other appetites. Paul tells us what we are to think of, and he goes on to the other matter, which is more dangerous, and tells us what we are not to think of. There are things which are not even to be spoken of, and with an allowable paradox Paul tells what they are. It is only writers of a lower grade who seem to take for granted that you must let thoughts go or come at their reckless pleasure or by the mere chance of what may be the condition of the circulation of blood upon the brain. Such writers, if they were pressed, would have to say that you are not to undertake any control of bodily appetites, any

more than you undertake the control of mental processes.

But the truth is that Man is master of mind, and master of body, if he WILL. This is the privilege of a child of God, and a true man asserts his empire and uses it. I do not say he can begin all of a sudden in such control, if he had never used it before. But he can learn how to gain such control. He can have more to-day than he had last Tuesday, and he can have more next Tuesday than he has to-day. This is what is meant by learning to think. Thus a man may train his memory to do better work for him this year than it did last year. True, when the body begins to fail, the memory may begin to fail in its mechanical processes, but none the less shall that man find that the eternal realities of past life are his. Thus it will happen that a man tells you that he cannot remember, when he has never taught himself to perceive, or to observe.

Mr. Ruskin goes so far as to say that all which we call genius for fine art is simply an admirable memory. He constantly recurs to this. Claude Lorraine and Turner paint the sky well; for they well remember what they have seen. It seems certain that the faculties even of the observation of color may be improved by exercise. Any foreman in a dry-goods shop will tell us how fast the boys improve in their study of color; and it is well known to oculists that women, because they have been trained for generations in matching colors,

have become more precise in this business than men are. It occurs to me, as I write, that one of the most brilliant and successful colorists I know among American artists began life in a dry-goods shop. What drudgery he thought it then! And has he perhaps lived to think that drudgery a blessing?[1]

We begin then, as we always begin, by demanding determination; the will must act, and act imperiously. "I will think on this subject." This implies what the writers call concentration; just as we found that in putting himself to sleep a man must make sleep his whole business, — first, second, and last, he must devote himself to sleep, — so now he must devote himself to thinking on this one subject and on no other. There is a great advantage in the training of our public schools. Boys and girls learn to study without attending to the work of the school-room; or if they do not they throw away a great opportunity. You ought to be able early in life so to concentrate thought that in a railway carriage you can close your eyes, take up a subject of thought, and hold to it for a reasonable time, perhaps till you have done with it. At all events you ought to be able to lay by the subject for future reference, ticketed, so that you may know how far you have advanced with it and where you are to begin another time.

You determine, for instance, to think about a protective tariff. How much do I know of it and

[1] The reference is to Mr. Bradford, the painter of Arctic pictures.

where am I ignorant? What are the foundations of my knowledge? How sure are they, and where can I improve on them? Now what follows clearly and surely on the premises? What is more doubtful, and how can I solve such doubt?

I do not believe that it is well to hold on long at a time upon the same topic. I think it is better to take a subject to a certain point, then to ticket it, as I say, and lay it by prepared to take it up again. But when you take it up again do not begin at the old beginning and go over the old ground. Take what you have done for granted, and from the point where you are go forward.

In this matter, as in all other matters where will is involved, there comes in the necessity of energy. Capel Lofft, if you will look up his book, has a great deal to say about this, and goes back to the derivations of the Greek words. But it ought to be enough to say that you cannot think well unless you think with all your might. You cannot think lazily. You cannot think if you are half-hearted about it. You must somehow take interest enough in your work to follow it at the moment as if it were the only thing. Unless you work with your whole heart, the work cannot be wholly done.

Without going farther into detail, I must say something as to the necessity of the business in hand, and I will take the three departments of mental activity which we call memory, imagination, and argument, or reasoning. Although as old age comes on the mechanical processes of

memory may give way, a man who has trained his memory will feel himself sure all the same of the external realities of his life, though he may not be able to recall the letters of their names. So a man may train and enlarge his powers of imagination. Nay, he must, if he is to make any considerable advance in the larger life. Full one half of men's failures are due to their lack of imagination, or to their neglect to use imagination at the right time and in the right way. Once more, every man who is rightly and wisely to do his duty in the world among his fellows must train his power of argument. He must not stand by, helpless, when some wordy fool on a platform makes the worse appear the better reason. Memory, imagination, reasoning, then, are for us three good examples of the great necessity in which we must exercise our power. Of these three duties I will speak a little more in detail, not dwelling on what a man may do in training his perceptions, his power of concentration, his power of statement, or of conversation, and a hundred other faculties which come under the general statement that the man is to be master of the mind.

First, then, as to memory. Had one no other reason for training memory carefully, and keeping it in hand, here is the supreme reason; that one must keep ready at every instant of trial the determinations made in the moments of reflection. As I am always saying, Wordsworth defines the hero as he

"Who in the heat of conflict keeps the Law
In calmness made, — and sees what he foresaw."

The little child untrained comes to his mother in grief because he has done wrong, and makes, probably, the true excuse, as he sobs out that he did not remember. The trained man, trampling temptation under foot, does remember. He remembers his resolution, and this re-enforces will. There is an interesting thought in the mere etymology of our word "conscience." "Conscience" is a Latin word, which means the knowledge all at once of all the elements involved. If my conscience is quick and strong, I know at once, and that once is now, all that I can know of this temptation. I know to what ruin it brings me; I know by what methods I can quench its fire; I know how to put my foot upon its head and the point of my sword at its throat. I know all this now.

"*Conscire*" is the Latin verb; to know at once the perceptions of the outward senses, the lessons of old experience, and the present verdict of the man within.

Charlotte Bronté refers to this necessity in that central passage, where she describes her heroine's conquest of immediate temptation.

"Laws and principles are not for the times when there is no temptation; they are for such moments as this, when body and soul rise in mutiny against their rigor. Stringent are they, inviolate they shall be. If, at my individual convenience I might break them, what

would be their worth? They have a worth — so I have always believed; and if I cannot believe it now, it is because I am insane — quite insane; with my veins running fire, and my heart beating faster than I can count its throbs. Conscience and reason are turned traitors against me, and are charging me with crime. They speak as loud as feeling in its clamors. Preconceived opinions, foregone determinations are all I have at this hour to stand by."

But we need not go to poetry or fiction for our examples. The little child of whom I spoke comes to his mother, crying, and can only offer the apology that "he did not remember" that she had bidden him keep away from the stove. If his hand be not very badly burnt, she will not be very sorry; because she now knows that he will remember better another time. Indeed, what Mr. Ruskin says of fine art, we may say of life. That all the training by which God is gradually changing us from babies into archangels is but so much accumulation by memory, more or less completely educated.

But this training of memory and this knowledge at one and the same time of the cause and consequence of the present temptation involves the right use of the imagination. The larger life, indeed, which is the purpose and object for which we live every day, requires me to command and control my imagination, to use it on the right errands, and to refuse it when it would fain travel the wrong way. The world in which I live may

be the cell of a wretched prison, cabined and confined as was the unfortunate dauphin, the son of Louis XVI., or as Kaspar Hauser was said to be, so that his prison walls touched him above, below, on the right hand and on the left, behind and before.

One is really almost as badly off as he is when he is in a crowded railway car after darkness has come on. I cannot talk to my next neighbor because he is a Moqui Indian, I can see nothing but the shadows from the smoking lamp, I can hear nothing but the clatter of the rail. This is hard circumstance. But what is circumstance to a trained child of God living by the divine order. I ought to be able to bid Shakespeare meet with Milton here. I may call Charles Dickens and Walter Scott into the interview. I may select the subject on which they shall talk, I may bid them say their say, and I may send them on their way. I may summon here all whom I have loved most in literature, be they people who have lived and breathed, or be they people who never had form or weight or visible body: such people as Jane Eyre or Di Vernon or Rosalind. I have them and they cannot leave me. The dead nausea of the disgusting car is forgotten, and in that prison cell I have enlarged my life to journey as I will.

I spoke of Mme. de Genlis. In her gossiping and entertaining memoirs, she goes at length into her habit of creating for herself an imaginary society.

The passage is worth the search of enterprising readers, though I am afraid the book has neither index nor contents.

Now for the same reason and for the larger life which all along we are seeking, you must train the faculty of reasoning, that you may have an opinion, and that opinion your own. To look on both sides and choose the better side, to dissect the rhetoric of a demagogue, to strip off his coat of many colors, and to show him for what he is, to decide between rival plans and to determine one's aim, for one's own purposes, by one's own abilities, — all this is the duty of a man. Without this he forfeits a man's privilege. He is a chip on the current, whirled down in this flood, whirled up in that eddy, or left stagnant in some standing pool. How often, alas, one meets a man who never knew the luxury of an opinion. He has taken his morning impression from one newspaper, his evening impression from another. Meanwhile he has been the tool and the fool of every person who chose to use him, or to tell him what to think and what to say. To keep clear of that vacancy of life, a true man cares diligently, lovingly, for the weapons which have been given him, weapons of defence, — yes, and sometimes weapons of attack, if need may be. He learns how to reason, how to search for truth, how to question nature, how to interpret her answers. He learns how to arrange in right order such eternal truths and such visible facts as relate to the

matter he has in hand. He clears and enlarges his power of reasoning.

The power of induction and deduction man has because he is a child of God. It is the faculty which distinguishes him from the brutes. A body of wolves in the Pyrenees may gather round the fire which a peasant has left, and will enjoy the warmth of the embers. A group of chattering monkeys on the rock of Gibraltar might gather so round the watchfire which an English sentinel had left burning. They can enjoy the heat; but they cannot renew the fire. They cannot work out the deduction which is necessary before one kicks back upon the glaring embers the black brand which has rolled away. Were it to save their lives, they must freeze before one of them can deduce from what he sees the law or the truth as to what he must do. Here is it that man differs from the brute. He can learn. He can follow a deduction. He can argue. He can rise, step by step, to higher life.

This he does when he takes the control of thought. He rises to a higher plane and lives in a larger life.

There is no neater or better illustration of the way in which a wise teacher draws out the thinking faculty of a child, than that which Warren Colburn borrowed, from Miss Edgeworth, I believe, to place in the beginning of that matchless oral arithmetic which still holds its place in many well regulated schools. The advantage which the think-

ing faculty gains from good training in mathematics cannot be overstated. A master in that business[1] used to say to me that, when you meet a man who says that he has no mathematical faculty, he is simply a man who was not well taught his "vulgar fractions" or his "rule of three" in childhood. I am inclined to think that this is true. A thousand writers have been eager to prove that good grammatical work does the same thing,— and I believe that they are right. It is just the same mental process by which I build up a Latin verb, pronoun, and noun, so that they shall express the fact that "George Washington had taken off his own hat before he met Henry Knox," as the process by which I work out the truth that seventy-two apples costing nine cents a dozen may be exchanged for two pecks of walnuts costing three cents and three eighths a quart. Why the parallel of the two studies of language and mathematics as mental gymnastics should have been so much belabored as it has been, I have never known.

This is certain, that no one learns to think without thinking. I believe we may say more. I believe he must make a business of thinking. He must take hold of the control of his thought intentionally, resolutely, and energetically. If he does this I believe he will think more clearly, and with better results next year than he does to-day.

[1] Nathan Hale, Jr.

NOTES

1. Capel Lofft's book which I have cited above is called "Self Formation, by a Fellow of a College." It has been reprinted in America, and will be found in the large libraries. It is a gossiping, entertaining book, professing to describe the "history of an individual mind," and has a good many practical hints, useful to young students. He is always talking of his great discovery, which to most people seems almost a mare's nest. Two pages, one in the first volume, one in the second, contain the whole of it. It amounts to this, — that in reading, you should stop at the end of each sentence and "re-flect," turn back on the sentence, to be sure that you possess its meaning. What follows will be, he says, that you must go through it *at one breath*, or if it be an unusually long one, that you give one breath to every member of it. On this business of our breathing, *in time*, he lays great stress, as a good teacher of swimming would bid you breathe in proper time with your strokes. When, in the second volume, we come to the great secret of the book, it proves that we cannot think, unless we think in time with our breathing. "I have already stated my conviction that the management of the breath is very important in conversation, in studious reading, and in oratory. I am just as thoroughly persuaded that this is true of meditation, that it governs in great degree the thinking faculty. . . ." "I de-

spatched every sentence," as he thought it, " in a breath, and then, doubling the blow, — a second idea having flowed into the interval of vacuity, — I applied myself to it in the same way, and so proceeded through the series."

It is evident that Lofft had never read Swedenborg. If he had, he would have cited the *Arcana Celestia*. " The reason," says Swedenborg, " why life is described in Genesis ii. 7, by *breathing* and *breath* is because the men of the most ancient church perceived states of law and of faith by states of *respiration*. . . . Concerning this respiration nothing can yet be said, inasmuch as it is a subject at this day altogether unknown; nevertheless, the most ancient people (those before the flood) had a perfect knowledge of it; " and Swedenborg refers to the same subject in page 1,119, in the tenth book, of the *Arcana*. I think that Swedenborg was here referring, consciously or unconsciously, to Abraham Tucker (Ned Search), where he describes the method of inter-communication of souls in their " spiritual bodies."

2. I have not dared go into the systems of what is called artificial memory. The best by far, I think, is in Gouraud's book, published with a good deal of fuss and feathers in New York forty years ago. Gouraud remembered everything so perfectly that we used to call him " the Wandering Jew."

All these systems depend on using the stronger side of memory, whatever it is, to re-enforce the weaker.

3. All that is said on the cultivation of the imagination shows the importance of giving to children enough fairy-tales and enough poetry with which to amuse themselves.

4. All that is said on the culture of the thinking faculty is to be remembered, seriously, by teachers who are in any danger of using text-books too much. The text-book, as an authority, injures the child's power to think. Make him work out the rule for himself, — if you can. That means, probably, if you know how to think yourself.

CHAPTER VII

HOW TO STUDY

THE perfection of methods of study seems to have been attained in the best work of the English colleges. A young man who wants to work engages a special tutor, who is technically called his "coach." This gentleman has made it his business to teach certain subjects. He has very few pupils, probably no more than four or five. You go to him, say, at eight in the morning. You sit at the same table and absolutely study with him. He gives you his personal help in the process of study. You look out your words in the dictionary together. Why, he would even show you technical details in handling the dictionary, if you needed; he would show you how to arrange your notes, and tell you the traditions of the best way to work. After an hour of such joint study, you would leave and work for three hours alone. At twelve or at one, perhaps, you would meet him again and all his other pupils, three or four, perhaps. For one hour you would then work all together on the subject or book which you had been working on separately. By such a system you seem to gain every advantage. You work with a superior, you work alone, and you and your peers work with a superior.

You must be dull, indeed, if you do not find in such a method full stimulus. The plan in such an outline as I have made gives, probably, the best period for daily work on books. Five hours such study is enough. You might read all day. Reading can hardly be called work. But reading with the purpose of study is quite a different affair from reading for mere amusement. When you are really working you had better not attempt more than five hours a day. And I do not believe in varying from the average. Of course there may be excuses for such deviation. But one should not plan with any idea of making occasionally what the French call a "turn of force" with which to overtake your omissions. College boys are apt to loaf through half a term, and think to make up by cramming at the end. You cannot do it. It is hard to loaf at the beginning of a day's march, and make up by a stiff pull in the evening. But that plan is much more likely to succeed than is the corresponding effort which treats the brain to a turn of laziness, and proposes to pick up dropped stitches by a spurt at the end.

We know curiously little about the methods of brain work. But we do know this, that the brain is very sensitive, and that its full faculty is very soon exhausted. Thus the best teachers of short-hand will tell you that when you have practised fifteen minutes on that art you had better wait — perhaps till the next day — before you practise again. In the same way Mr. Prendergast, the great teacher

of language, says squarely that the power of acquiring words by memory is well-nigh exhausted in fifteen minutes. After you have studied so long on his exercises, he would like to have you wait for one or two hours. A friend of mine who studied with him went to him six times a day; the result of which was that at the end of six weeks this gentleman could speak German, though he understood nothing of it before. How sadly this makes me watch those wretched school exercises in which, after three unbroken hours, perhaps, the poor sensitive brain of the jaded child is expected to turn out as much and as good work as it did at the beginning. But this only applies to one line of study, which is, indeed, comparatively unimportant, namely, the committing words to memory. Fortunately, we have not a great deal of this to do. Even the difficulty of learning language is much exaggerated. And it is in learning language that this memory business, in its mechanical forms, is most called upon. Now, let it be observed that few of us in daily life, in what we speak and hear and write in letters, use more than three thousand words. Three thousand words is a very good vocabulary, whether for speaking or for understanding the speech of others. Suppose, then, that in learning a foreign language you learn thirty words a day. You must learn them thoroughly. You must not forget them. Day by day you must review and refresh your knowledge of them. In one hundred such days you will have

learned the three thousand words necessary for the vocabulary of your knowledge of a new language. In the same time you must learn the declensions of the nouns and the inflections of the verbs.

When one is in a foreign country he does this without much thought. He reads the words on the signs of the shops. He hears the talk of cabmen and omnibus-drivers. He has to order his own meals at times, or to give his own instructions about luggage. The reason why we spend years at home in gaining a poor smattering of some language which we might learn well in four months, is that at home we have, perhaps, a teacher who knows very little of what he teaches, and also that we turn away from the lesson in language to do something else, and think of something else, and come back to it almost as to a new and strange affair.

I think myself that we spend too much time in most of our schools in the study of language. When I was in Buda-Pesth, I asked a Hungarian gentleman, who was of just my own age, how he was taught Latin, a language which he spoke as easily as his own. He said he was sent to school at eleven years of age, and was told there that if, after a month, he was heard speaking any language but Latin, he would be whipped. You may be sure he learned a thousand words of Latin before that whipping period came. He was surrounded by boys who spoke it, his teachers spoke it, his books were written in it. You may almost say he could

not help himself. We generally reverse all this. We keep the boy in an atmosphere of English. A teacher who has read only as much Latin in all his life as there is of English in two volumes of Dickens, undertakes, at intervals, to teach the boy a language of which he does not know much himself; and the usual result is that at the end of six or seven years of such mistaken effort, the boy throws the language over and says he does not care for the classics. We are apt to teach French in much the same way. How many girls are reading this paper in the Chautauqua course, who were compelled at school to "study French," perhaps for five hours in a week crowded full of other things? The result in this case is a slight acquaintance with the outside of the language, no confidence in it, no love of it, and not sufficient real knowledge to enable the student to read a French magazine or newspaper easily. It seems to me that it would be better, often, for the student to put off French entirely, till it will be convenient to give three months to it, and to nothing else, and then so to make herself mistress of the language that she can use it familiarly, almost as she uses her mother tongue. For this reason I always advise young people who have any control of their own studies, not to attempt at school the rudiments of two languages at one time, in general to study few languages at school, and to study those as thoroughly as the circumstances make possible.

I. We will return now from the study of language — which is merely an accidental detail — to what is much more important, namely, the general range of study by which we are to gain more knowledge of the truth than we had before.

We are not all of us so fortunate as to be able to work under the daily direction of first-rate teachers. I like, however, to call the attention of Chautauquan readers to the advantage which our system of work gives them. They generally can enlist the other advantage of those English college students, which is the prime advantage, indeed, of all college systems. I mean the sympathy and co-operation of other persons who are studying the same thing at the same time. I should not ask for many such associates, nor advise any one to seek for many. Three or four, I think, are better than nine or ten would be. But four people, one on each side of the same table, with the books of reference, the maps, and the paper and ink between them, make an admirable force for study, and, if they choose, they can achieve as much as can well be achieved in the same time. The good guessers will help the bad guessers; the imaginative will help the unimaginative; the practical will spur up the dreamers; and the dreamers will quicken the ideas of the practical. They must not quarrel. They must not be cross. No one must ever be cross, and no one must ever quarrel. But, granted this conquest of the imperfections of mortal nature, those four students

are greatly to be envied by people who have to study alone.

The great danger to the student in our time is that he shall over-estimate the value of books, and not examine for himself or think for himself. The book carries an audacious pretence in its mere form. It seems impossible that mere trash shall have succeeded in writing itself, printing itself, in compelling somebody to read its proof-sheets, and at the last, in securing a good binder to put a good cover on it, and an honest book-seller to sell it to me for money. But alas! all this does happen. No man who knows anything dares say how large a portion of what is in books is worthless. And the more arrogant the book and the more bold its tone, the more certain is it that it is worthless.

The student, then, must always be on his guard against being the slave of his book. The book is a witness on the stand, presumed to be honest, but perhaps dishonest; a witness, however, who has probably had better opportunities than the reader, as to the matter in hand. The student is fortunate if there exist within his reach two books by different men, who look at his subject from different points of view. It is thus that the stereoscopic method of observation gives roundness and a natural effect to what is seen, precisely because there are two points of view. We gain such advantages when we can look through the eyes of two authors.

Recollect that generally, not always, you are reading to learn something of the subject, and that the knowledge of the book itself is only a secondary object. So soon, then, as the book branches off on something else than what you are studying, you may abandon it. Here is the principle of brave and good "skipping" in reading. So soon as the writer begins to talk of himself, of his quarrels or of his honors, you may generally abandon him, and turn over to find the place where he becomes a witness again. But, of course, it may be your object in reading to learn about the author himself, whether he is a poet or a philosopher, a man of sense or a fool.

It is a good practice to make your own index to the book you read, noting, on a fly-leaf at the end, those points which you yourself may be specially apt to need in the future. The notes are so many helps for your future reference, when you shall take down this book some day to find what its statement is. With a little practice you can make this index nearly alphabetical. Here is a specimen which will, I believe, explain itself.

Index to Vol. IV. of Carlyle's "Frederick the Great."

American Anarchy, 236.
Automaton Chess Player, 420.
Confederation, 314.
Free Trade, 270.
Globe of Compression, 235.
Lee's Papers, date of, 434.

Pulaski, 329.

What is Vienna MS.? 114.

I speak with a certain hesitation about the use of commonplace books or any sort of index in which a student attempts to make his own personal encyclopædia of things which he has read and thinks he may need to use. I kept such a book when I was a young student. It makes two large volumes now, and I often refer to it. But I have observed that since I have had much work to do I never make an entry in it. And I believe that such will be the experience of most students. Robert Southey is the only distinguished exception whom I remember, among English students of our time. His commonplace books are so curious that they have been published.

Probably the rule applies here which John Adams lays down for all diaries. He says that we only write diaries when time is plenty with us; but that, as soon as we have anything to tell worth telling, we have, alas! no time to write it down.

Perhaps it will be safe to let this rule work, and to make no attempt to fight against it. Let the young scholar who has time enough keep a book in which to refer to such things as he supposes he may need. Let him never copy into this book anything for other people to see or use. It is simply for his own purposes. Let him index this book carefully, by any of the convenient processes which have been invented by John Locke, and by many others. Into such a book he will copy, with

great reserve, the heads of what is vitally important in his reading, especially what he finds in strange places, where he would be apt not to look for it. A similar book may hold important cuttings from newspapers. But they are all useless, unless regularly indexed.

An accomplished friend of mine[1] has his own card catalogue which is his "personal index" to those statements which he has thought important enough to note in this way. It consists of more than ten thousand cards alphabetically arranged, referring to as many as ten thousand different topics, and telling where these topics are handled. This seems a very large index. But if, in the reading of every day he made only four such notes and put them in their places, which would cost him perhaps two minutes daily, he would have an alphabetical index of fourteen thousand topics in ten years.

II. This is all our limits will allow me to say of the study of books. The habits which I have been urging will form themselves, if, at the same time with the study of books, the student will have selected some one line in which he shall be carefully studying *things;* for the habit of accurate observation is an excellent corrective of that lazy disposition to take things on trust which is the special danger of mere book students. The great naturalist, Agassiz, was forever insisting on this, and he has done a great deal for the teachers and learners of this country by what he said.

[1] Mr. Frederic Beecher Perkins.

If, for instance, in the spring, you will begin to give a little time every day to real observation of the growth and habits of caterpillars and butterflies, you will find out what it is to learn systematically. Suppose you cage half a dozen caterpillars of different species, watch their growth, their cocoon spinning, their changes into moths or butterflies, and then observe the history of these ; suppose you keep a regular memorandum, day by day, of what you certainly know on these matters, and also of what you think you know, or conjecture. You may, to great advantage, teach yourself to draw at the same time. Thus, if you have secured a brood of caterpillars just from the egg, you will find that you can draw an accurate portrait of one of them, just as you see him. Make his portrait again and again, as he grows, so often as you observe any change in him. Or you may do the same thing if you are really studying the processes by which buds unfold or leaves enlarge and ripen.

I know an accomplished man who wanted to obtain the latest practical information on the subject of tanning, an industry in which steady improvement is made from year to year. He knew he could not get this from books. Instead of satisfying himself with books, he advertised widely that he would pay a handsome premium for the best essay he received from a working tanner on the newer processes of tanning. He offered a second premium for the second essay, and a third for the third. He got just what he asked for. He had

specially made the condition that he did not seek for literary excellence, and he did not propose to print the papers. He obtained three treatises, all of them, I think, written by men who had educated themselves, as we say, which he told me he believed brought the science of tanning up to the latest point. He told me that these manuscripts were to him well-nigh invaluable. Such is an illustration of the way in which such men as the writers of those papers can study a subject without the study of books. I do not know the names of these three men. But I do know where the circulation of *The Chautauquan* will be likely to carry these lines. And I take pleasure in saying here, therefore, that I have no doubt that these three writers have trained themselves to careful habits of daily observation, that they have some system in recording these observations, and that this has given them the ability which they have for expression. And I could not have a better illustration of what I mean by the study of a subject, apart from the study of books.

There is one branch of personal study, where one studies the subject and not a book, which I hope all students of Chautauqua may, in general, make their own. It is the study of the local history of the place where they live. Nothing is more pathetic and more annoying than the destruction which now takes place every year, almost under our eyes, of written documents which are of substantial importance for the history of the country. Besides

this destruction, there is the inevitable destruction of landmarks of different sorts, which could at least be preserved in drawing for the interest of after generations. On the painted rocks of the Mississippi, a little above the junction with the Missouri, were ancient pictures of which the designs were so striking that Marquette thought the best painters in France would scarcely have done so well. The last of these pictures, the Piasa bird, is remembered by men now living. There were copies of some of them in a hotel in Alton in the early days of that city. But, if anybody have any accurate copies of these remarkable pictures now, he has not, I think, produced them for engraving or for study, and there seems to be danger that we have lost one of the most curious monuments of our early history. Such is one illustration, where there are thousands, of the way in which the knowledge of our own history is dying out. Now it is in the power of every student in our course to study with care the history of the county where he lives. He must question old people. He must look up and copy documents. He must be able to refer travellers and other inquirers to the proper sources of information.

So satisfactory is such study of a subject itself; so much more profitable is it than the mere study of books, as books, that you may say quite safely that it gives to the student that self-respect which any one has who adds to the stock of human information. Four times out of five, if you will

choose some line of observation in which you have, by whatever circumstance, some little vantage-ground — if you do not take too wide a subject, and if you satisfy yourself with some modest inquiry — you will know more on that subject at the end of a month's honest work than is written down for you in any book now in the world. So far as that topic goes, you become an authority upon it yourself. And thus you have the satisfaction of feeling that you are not merely dependent upon others, but that in this place you can do your part, however small that part may be, in the work of the great concern.

I have spoken of drawing as an accomplishment in which every student should at least make some experiments. A master in the last generation, the late John Gadsby Chapman, used to say that every one who can learn to write can learn to draw. This is true. In general, also, though not in some details, you are yourself the best teacher you will ever have. Of course you will get the best lessons you can, and the best suggestions from people who know more about it than you do. But, on the whole, the steady work which you do day by day, if you will keep it so that you can criticise it after months have gone by, will teach you more than any single teacher can do. Now every reader would think it a curious thing if in this essay on the Method of Learning I had said it was necessary for the student to learn to read or to write. I really wish that those who follow me

would regard the learning to draw as a matter not to be neglected more than either of the other studies. Fortunately, in our time the helps for such study are more and more abundant, and no one reads these lines who cannot procure all which are necessary.

CHAPTER VIII

HOW TO KNOW GOD

It has been taken for granted in these papers thus far that a man can do much as he really chooses to do in the matters which have been considered. Thus it has been taken for granted that he can give up the use of tea or coffee or tobacco or spirits, if he chooses. Or it has been taken for granted that he can rise from bed when he chooses, or go to bed when he chooses. It has even been suggested that he can attain such control of his occupations and desires and habits that he can sleep when he chooses, though sleep is proverbially coy and wayward, and, as is supposed, dislikes to come and go at man's will.

What right have we to assume that man has this power, almost absolute, over the machinery of his life?

Our right comes from this, that man is a living and infinite soul, although he lives in a finite body. He is the child of God, and may partake of God's nature when he chooses. He has, therefore, always the resource of infinite power, if he knows God well enough and confidently enough to call for infinite power to the help of that power which he calls his own. He is permitted and encouraged

to ask for this infinite help in all cases where he is to will and do anything pleasing to God.

It is no part of the business of these papers — if it be part of any man's business — to demonstrate the being of God or to try to do so. It is presumed in the outset that those persons who come to these papers for advice believe that God is, that they are his children, and that they may partake of his nature. But no instructions as to the methods of life can go far, without some consideration of the ways by which we draw near to him, by which we come to know him, even imperfectly, to learn what his methods are, and his purposes, so that we may wish to will and do what he would have, and may carry out that wish.

Every child of God, indeed, is left in somewhat the position in which we may readily imagine the son of a great statesman to be when that statesman is engaged in critical duty. Such a young man may, if he chooses, take advantage even of his father's engrossed attention to public affairs, to go off on his own amusements, with his own companions, for his own purposes and theirs. Shakespeare has so represented Henry V., before he was king, as indifferent to his father's policy, and even as separate from him in daily life. But such a young man might be constantly in the work-room of his father. He might talk with him even familiarly of the secrets of the empire. He might execute his commissions for him, could copy a document, or draft a letter. If he did, if he chose,

he could thus enlarge, by every day's experience, his own power of life and of duty, if he really had his father's blood in his veins. There is many an instance in history where a son, in such intimacy with his father, has been able thus to enter into his father's life, and to carry from that life new strength for the purposes which his father intrusted to him.

No analogies serve us perfectly when we come to speak of God, with whom there is no one to be compared. But God is our Father and we are his children. We can learn something of him, though we cannot learn the whole. We can gain some sense of his purpose. All that we know of law is that it represents his wish to-day. And we shall gain strength for the duty of living and the pleasures of living in proportion as we know him, his methods, and his purposes.

How shall we do this? How shall we know him?

I. What the people say who have lived with most success is that we can find God, "if we seek for him with all our hearts." These are the words of Moses, the greatest man who has yet lived, and those words have been repeated by the leaders of life. It is quite fair to take again the analogy of a crown prince, who is the son of a great king. The young man has two courses before him. His father has given him a separate establishment. He can live in his own home, with his own companions, for his own purposes, by his own laws. If these laws interfere too critically with his father's laws, there

will come a break. He will find out that his father's laws are stronger than his. But many a crown prince has lived on in this way, quite indifferent to his father's purposes, and has fancied that his father did not seem to take much notice of his career, or, at all events, would not call him to account. Of which the result is that he does not understand his father's plans, is not in any sort in sympathy with him, does not know him, indeed, as he ought to know him. If he is sent off on a campaign he cannot enter into his purpose, and is, in every way, an inefficient officer in his service. But, as has been said, the Crown Prince may make himself acquainted with that service. He may find his father every day — for he will never be put out of council chamber, of court, or of closet. He may, if he chooses, interest himself in his father's undertakings, he may even understand the relations of one policy to another, and see how the fulfilment of one plan makes another easier.

This is what a great commander like the prophet says we must do, if we would find the greatest Commander of all. If we want to find him we must seek for him.

In the first place, we must listen and see what he has to say. Form the habit of going off by yourself at a fixed hour every day "to see what God has to say to you." Listen and find if there is not some answer, and what that answer is. I have known a man who told me he had such a place of conference or rendezvous in the attic of his store.

He went upstairs — none of the clerks or boys asked themselves why, or to which story he went. Of course there were a hundred reasons why the master of the store might have to go upstairs. He went up and up every morning. No one need see, no one need ask why, or did ask. He came to his "oratory." In the New Testament it is called a "closet." There he could sit on a box he had for the purpose; he could let the downstairs cares drop off; he could and did forget the prices of sugar and flour and candles and the rest; he forgot the mail and the unanswered letters so far that he could ask what God wanted him to do and to be that day. He did ask, and he waited five minutes before he went downstairs, to see what answer came. Sometimes he had his answer. Sometimes he thought he did not. But I have suspected that he always had it, though he did not always have it in his own way. I think he went downstairs better able to work with God that day than if he had not gone up, and better able to carry out the large laws of life; and this, whether he were conscious or were not conscious of God's reply to his questions.

These papers are for advice. I should advise any man who had such a closet, to keep in it a Bible and any other book which he liked, which seemed to him strong and positive, not necessarily to read every day, but to open, if he wanted to, and to take a tonic or a stimulus from it. It is a good thing, sometimes, to get a good flavor on one's tongue.

II. In the analogy with which we started, the Crown Prince really tries to acquaint himself with his father's methods and ways of work. The man who tries to acquaint himself with God's methods and ways of work finds himself engaged in what Jeremy Taylor calls the "practice of the presence of God." Bishop Taylor puts it in his plan of daily life as the third of the methods or instruments by which a man will secure full strength for daily duty. Taylor counts the "care of time" as the first method, and "purity of intention" as the second. In these papers we have taken "purity of intention" for granted, and, having considered the "care of time," we come directly to this "practice of the presence of God" as a daily habit for any man who wants more strength than the separate human body could claim or expect if there were not a "Power which makes for righteousness" which can be secured in alliance to the separate human body. God is at work in this universe which is outside of me. I will find out how he works. I will find out what he wants. I can then row my boat in the direction in which his river flows, and I need not be pulling against the current, or across it, as a man might do who did not know how or where it was flowing.

All that we say of the Laws of Nature is our effort to divide and set in order, for our convenience, what we know of God's present wish for this world and this universe, so far as we can make out their various processes. We talk of the law of gravita-

tion, of the laws of heat, of electricity, of cohesion, of attraction and repulsion. We are a good deal pleased when we find how closely they are related to each other. We then say that the different forces are co-related, and it pleases us to find that out. All this time we know that at bottom these several laws are so many statements which we have been able to make in words and figures of the way in which God works, who is always in this world which he maintains. Now the man who "practises the presence of God" does not permit any language to keep him from feeling God's present interest in these present affairs. It is God who works them out, and the Crown Prince, really desiring to enter his father's service, always regards them as God's affair. "In the face of the sun you may see God's beauty; in the fire you may feel his heat warming; in the water, his gentleness to refresh you; he it is that comforts your spirits when you have taken cordials; it is the dew of heaven that makes your field give you bread; and the breasts of God are the bottles that minister drink to your necessities." This is the quaint, old-fashioned language of Taylor, so often cited as to become almost proverbial, perhaps. That man is wise and grows stronger who can form the habit of tracing, in such fashion, God's present purpose in whatever he enjoys. Stephenson, the inventor of the locomotive, stood with an English nobleman on a terrace, and they watched together the movement of a train through the valley below them.

"What do you think moves that train?" said Stephenson. "One of your engines, I suppose," said the other, a little surprised. "Yes, indeed! But what moves the engine? The engine is moved by the expansion of steam. The steam expands because the water is heated. The water is heated because the coal is burned. The coal burns because it is but a mass of ferns and other leaves and stems packed away, ready for burning, some hundreds of thousands of years ago. And these ferns and leaves and stems grew because the sun then shone over England as the sun does not shine over England to-day, and by its heat and light forced stem and leaf to pack up the carbon from that heavy carbonic acid of those days; all, that when you and I and the rest here want it, the train yonder might pass from one side of England to another." This is the substance of Stephenson's answer. I do not believe that either of those men ran back in that way over the ages upon ages which have thus conspired together for the health and wealth and comfort of our age, without more grateful thought of that Being, whose name is I Am, who is the same in all time, and so arranges his heat, his light, his carbonic acid, his water, and his steam, that his children may prosper to-day and be comfortable and happy.

What we call the study of natural science is, really, the practice of the presence of God, if we go in the least beneath the phenomenon — the thing which appears — and feel for the wisdom,

the tenderness, the love, or the purpose or law which lies beneath the external appearance. And any man or woman who will mix in with every day's life some interest in nature, may be gaining in that interest a more close sense of the love of God and of his present power. The study of the plants in your window in winter, of the growth of seeds in your flower border in summer, of the crops you have to handle, of the weather, of the shells on the shore, or the lichens on the walls or the trees, may be made a study which brings you nearer to the Great Power who IS in all the universe, so that you shall rely upon him more, and in the end, gain more of his help as you work in your place in carrying out his large concerns.

III. For you have a right to remember, and you gradually come to know, that you can partake of the divine nature of this Power which makes for righteousness. This is the direct statement of the Christian religion. And the shortest and easiest way for any man to test that statement is to try the experiment. Let him hold daily conversation with God, let him every day study God's methods of work, let him look forward as if he were immortal, as an angel of light would do, let him keep the body under, as such an angel would do; let him keep up such a course of life for ten years or twenty, — and then let him tell us, or let him tell the world he lives in, whether he does not know what is meant by being " a partaker of the divine nature." Man is the child of God, the child of this Power

which makes for righteousness who is in all nature. Man is not simply the creature of this Power, as an oak tree is, or as a crystal is. Man is his child. Man can know something of his wishes; can know something of his purposes; can go about his business. If man is wise, he tries to do so. And in that very trial he learns more of those wishes and purposes and of that business, and partakes, as the Bible says, more intimately of that nature.

The practical habit or rule to be followed in this has been suggested here in what has been said of the choice of one's occupation. I must so choose my occupation that it shall be in the line of God's present work, and that I may feel, all along, that I am a fellow-workman with him — just as the crown prince is when his father sends him out on a special duty in his service. I do not feel this when I am retailing liquor behind a counter. Therefore I do not choose that calling. I do not feel this when I am maintaining a rascal's cause before the court. Therefore I decline to be his counsel when he comes to me. I do feel this when I am putting seeds into the ground, and using sunshine and rain for a harvest. Therefore I am glad to be a farmer. I do feel this when I am running a line across the prairie, which for a thousand years, perhaps, is to be the boundary between farm and farm, and determine for honest men their rights, so that there may be no doubt, conflict, or confusion. Therefore I am glad to be a surveyor.

I am glad to work where it is clear to me all the time that I am at work with God, with "the Power that makes for righteousness." I am sorry to work in work where I am trying to make people unrighteous, to disobey law, or fight against him. I will not do that. Between these extremes there are various callings, where it is easier or harder to see whether we do or do not carry out his purposes. The hack artist who makes a vulgar valentine, which only gives pain if it ever meets the purpose for which it is printed and sold, must feel that her work is very little connected with the work of God. Yet, in the same work-shop, at her side, there may be sitting another, who, as she mixes her colors, or draws the outlines of her flowers, is thinking of the pleasure which her pretty picture is to give to some group of happy children, and is glad that the good God has made her his instrument for adding to their cheerfulness. There have been, thus, two women grinding their corn side by side with stones just like each other. You take a bar of stone about ten inches long, bulging a little in the middle, and you rub the corn grains on a flat stone, a little hollowed out below. You can see this done in the plaza of San Antonio, just as you could see it done in the valley of Jezreel. No machinery, no science, no water-power, wind-power, or steam-power, lightens the labor. It is all labor, which in itself degrades, unless the spirit makes it into work, which is the control of mere physical forces by an idea. These two women

were sitting side by side, and rubbing down their corn into meal. The circumstances of the two were identically the same. But one of them as she ground kept complaining of the hardship of her toil, that she was a mere bond-slave, and watched every little lump of the flour as it gathered so slowly, till she could see that there would be just enough for her to make her miserable lonely dish of *polenta*. And the other woman, with every movement of the stone, was thinking how she was working with God, that he was just so good that he permitted her to be the last agent in his infinite work. He permitted her to put her private seal on the finished success. It is indeed the last of a series of infinite miracles. For miracle is the subjugation of matter by the spirit. God has bent the course of the world in its orbit, he has directed the flames and storms of the surface of the sun, he has moved the great waves of air above the earth, he has led the clouds hither and thither, he has ordered day and night, summer and winter, has whispered to a thousand hidden germs and commanded them to swell and grow and tassel out, and in due time to ripen to harvest. Nay, he has whispered to thousands of men and women, brothers and sisters of her who is grinding here, that they might do their share, in preparing field and tools, in training and yoking oxen, in plowing and in reaping. Of all which the sequel is that she has this pint of corn which she is rubbing between the stones. And now he is willing

to give this to her, and permits her to put the last touch to this infinite series of agencies, that her children may be fed to-day. She can say to her little ones when she calls them to the table, "This is your good Father's gift to you, *and your mother's.*" I do not wonder that that woman works cheerfully, or that she works well. I do not wonder that, as the Bible says, she is taken — taken into the very joy of her Lord — while the other is left, in her own sulky selfishness.

The true child of God, who partakes of the divine nature, is really a partner in the work or of universe. True, in proportion to the other partners he does not put in a great deal of work or of capital. But he does put in something. And the man who wants to gain the help of the other partners, especially of the First Partner, who has been willing to make his children fellow-workers in the great concern, likes to think of himself as engaged in no trivial or special business, but in the larger work which is helping all mankind.

It is, then, a good thing for a weaver in a mill, who is in monotonous duty, rather discouraging in some of its details, to think of himself, not as an "operative" at a dollar and a quarter a day, but as an essential factor in God's work for the world. It is a good thing for a boy on a prairie in Dakota to remember, as he oils the running gear of the reaper, that he is the person whom the God of heaven has chosen so that the prayer for daily bread of some sailor in Alaska or some old woman

in the Scotch Highlands may be answered. It is a good thing for any of us who want to know God to accept this great offer of partnership which he has made to us, and to work, not as separate speculators, on our own capital in our own way, but as fellow-workmen together with him.

The more we know him, the more infinite strength shall we have for life, whether for finite or temporal duty, or for infinite and eternal duty.

We gain this knowledge, first, by purity of intention; next, by seeking him with all our hearts; next, by studying his method of work; and again, by working with him.

CHAPTER IX

HOW TO BEAR YOUR BROTHER'S BURDENS

[We cannot ask for a better phrase than that of the Epistle to the Ephesians in which Paul bids every man bear his brother's burden. It is, however, rather a pity that neither the Received Version of the Testament nor the Revised Version recognizes the distinction, obvious enough, between the two Greek words used by Paul, — which they translate "burden," as if they were the same. Paul says, "Let every man bear his own *φορτίον*;" and then he says, "Let every man bear his brother's *βάρος*."

The difference would be well enough expressed in English if we said, "Let every man have his own carpet-bag and carry it," and at the same time, "Let every man relieve his neighbor of any burden." This, as I have tried to show, was what Paul meant. Let every man be ready to help in lifting the world's load. *Φορτίον* is something which is carried. Even the freight of a ship is *φορτίον*, whence, indeed, our word "freight." The word conveys the idea of movement. *βάρος*, the other word, is dead weight. The attraction of gravity, had the Greeks known enough to talk about it, would be *βάρος*. You might speak of the *βάρος* of a pyramid, but not of its *φορτίον*.

By a natural figure *βάρος* means a calamity, a heavy misfortune. *φορτίον* would not be used for this.]

WE have thus far considered in these papers what are called personal duties. By this phrase, which is an unfortunate one, is meant the treatment or education which the man gives to himself, — to his own body, mind, or soul. Such duties are, in fact, possible to a certain extent in a desert island.

But all this is by way of preparation only. We train the body or we train the mind, simply that,

when the time comes, we may use them with most profit. In what have been called "spiritual exercises" the man trains his soul, that he may have more life; he does so that he may live to more purpose.

Now, whatever may be said or believed in other systems, in the Christian system this enlargement of the life and power of body, mind, and soul is sought and gained that the man may be of use to mankind.

As Paul puts it, there is one body, of which each of us is a member, and no one member can improve himself unless he have in mind the improvement of the whole.

Fichte says the same, in a remark which is the central expression of all modern social life: "The human race is the individual, of which each man and woman is a separate organ."

This means that man is a gregarious animal. And just as a bee would die who should separate himself from the swarm and set up housekeeping for himself, the man really dies who separates himself from the great company of mankind.

TOGETHER is the central word.

And when the Saviour and his apostles give such prominence as they do give to "LOVE" in the Christian statements, it is because "together" expresses the central idea, and no man can develop himself or fulfil the duties for which he is placed in the world, excepting as a member of the partnership.

This is what Paul means when he says that every man is to bear his brother's burdens.

And, on the other hand, it is at this point that those romances break down, or the rules of those religious communities, which imagine lonely Christians. Robinson Crusoe is really an impossibility. That is, the conception of a man steadily improving in his spiritual life, and growing better and stronger because he is wholly alone, and parted from other men for twenty years, is a false conception. So of religious orders which bind themselves to silence. You do not let the man in the next room speak to you, lest he should interrupt your thought of God. But the precise thing for which God put you and him into the world is that you and he shall speak to each other. You are not to improve your life alone, and he, his alone. You are to bear each other's burdens. You are to live in a common life.

One cell in an oak leaf may as well expect to live successfully without organic union with the other cells, as one man in society to live so, without organic union with other men.

I. It is best, however, to begin with acknowledging that philanthropy, or what is now called "altruism," because every generation likes its own word, often makes itself very ridiculous. In a comedy now forgotten, the hero, Paul Pry, whose name is perhaps still remembered, after interfering absurdly in other people's affairs, winds up the inevitable wretched failure of his operations, by say-

ing, "I never will do another good-natured thing as long as I live." Mr. Thoreau, by way of satirizing the Christian ministry, says that if he saw any one coming in at the door of his cabin to do him good, he would jump out at the window. Indeed, whenever you see people who make a trade of philanthropy, and there are such people in the world, you understand Mr. Thoreau's feeling and sympathize with him. I was among the people who formed the first Emigrant Aid Company to assist in settling Kansas, in 1854, when "squatter sovereignty" was to determine whether it should be a free State or a slave State. There was something at once exasperating and annoying in the storm of applications which we received from sedentary tramps, as I call them, who wanted, not indeed to go to Kansas, but to be clerks in the office at home which was to send out the emigrants. In various other public enterprises with which I have been concerned, the same nuisance has regularly appeared at the outset.

There is a certain class of men, best denominated as "shiftless," who having had no success in taking care of themselves, or of their own families, offer themselves to be servants of the public, and especially for that service which is the most delicate and difficult of all, the care of the poor. Such people and the failures which follow, almost of necessity when they are intrusted with that care, have done much to make philanthropy ridiculous.

There is also a temptation, subtle and dangerous, pressing on the really benevolent man or woman who is not shiftless; who, on the other hand, succeeds in some bit of public-spirited work. Such a man hates to see anything fail. Perhaps he does see that some matter of public interest is going to the dogs for want of sensible oversight. Precisely because he has succeeded once, he thinks he shall succeed again; and so he is tempted to undertake the second, and then the third, and then the fourth public enterprise which offer themselves for volunteers, perhaps even to the detriment of the first, where he began. The fault here is not wholly his own. It is largely the fault of people who ought to have stepped into those places, but who have stood back for him and others like him to overload themselves.

People who have read Dickens will remember Mrs. Jellyby and her preposterous missions at Borrioboola Gha. There is hardly any exaggeration in this sketch. There are just such people in the world, and they are not all, by any means, self-seeking people. They are adventurous people. They dislike the hum-drum of every-day life, and they like such excitement as corresponding with the Secretary of State and receiving letters from Africa and entertaining native chiefs at tea. So they have fallen into the line of philanthropy which furnishes these excitements, just as other people, in the same necessity, fall into novel-reading or card-playing or travelling or visiting.

All such people unfortunately make benevolence ridiculous and give it a bad name.

In making our plans we must try to avoid their mistake. This we shall do by finding out, if we can, each one of us, what is the "duty next his hand."

II. Something has already been said on the principles here involved, in an earlier paper of this series, on the selection of one's calling. Those principles apply as well when a man is looking to see where he can best be of use to others in the world. First and absolutely he is not to try to do everything. He is to do that which he can do best, if no one else is doing it, and, as between two enterprises of equal necessity, he may choose that which is more agreeable to him. But he is not to take into consideration his likes and his dislikes, unless the necessity is equal in the two cases before him. Generally speaking, however, a necessity at his side is more pressing than a necessity at a distance. That is the meaning of the proverb, which is true more often than most proverbs, that "Charity begins at home."

III. To begin with, then, let it never be forgotten that the family in which it has pleased God to place you is the place of activity for which he trained you. It is that for which you are most fit, and where you work in every way at the best advantage. Many a girl has thought it her duty to go and teach music badly in a ladies' seminary, seven hundred miles away, so that she may send home fifty dollars a year for the education of one

of her brothers. She would have served mankind much better had she stayed at home and helped her mother train the other children in the decencies of life and its larger duties, while she had left the brother to earn his own schooling. And, in general, in all this "looking for a mission," of which one hears a good deal, the foundation question is, "What is needed at home, and what can I do where I am?" A man of much experience once said to me that he had to consider, not simply whether he were to accept a new part, but whether his old part were done with him. Now, one is never done with his part in the family. Even if he travel far, there is always an electric cord connecting him with pleasures or with duties there. Here is the reason why, when married life begins, woman and man both find that there is an end to that old anxious question, "Where is the duty next my hand?" That duty is now at home. And when the first child is born, and still more, when the second and third come, all the old tangles about conflicting duties come of themselves to an end. Room enough for unselfishness now. Field now for the steady growth of love! For God himself has shown where it is, and where your work for your kind is to centre.

IV. It is to centre there, but it is not to be confined there. Charity, or love, begins at home, but it does not end at home. The great text, "One is your Father, and ye are all brethren," means what it says. And the simple fact that the an-

alogies of home life are taken, even to give us the forms of language by which we shall speak of the larger life and its pleasures and duties, is enough to show us what those pleasures and duties are, and in what spirit they are to be carried through. Indeed, if one asks what the Christian "way of life" was, or what it did, when it had no name but "THE WAY" when it started to conquer, his answer will be found in the success in which it follows out these analogies. Paul, at Rome, so deals with the soldier who holds him prisoner that the soldier comes to conceive of this larger life of Paul's, enters into it himself, and is ready, on his part, to call others into the same brotherhood. Our first question recurs then, where and how shall a man's brotherly affection pass beyond his own household into the world of those brothers who are "of the same blood with him?" How is he to bear their burdens, and at the same time be loyal in his own work for himself and for his family? How shall he avoid that Mrs. Jellyby folly of sending a pin-cushion to Timbuctoo, and a book on the Logos of St. John to the Port Royal negroes? Clearly there is a limit somewhere. How is that limit to be found?

Here is where, I think, such satires as this of Dickens's have been of use to us all. It is a great deal better to do one thing well than to half do two, and it is a very great deal better to do one thing well than to do a fiftieth part of each of fifty. Let a man remember, then, that what he does, in

public spirit, is to be done from principle and not from impulse. He does it because he ought, and not because a pathetic appeal has been made to him, and he finds the tears starting from his eyes. Let him make up his mind in advance how much money, how much time, how much thought, how much care he ought to give to bearing his brother's burdens. Let him determine how he can concentrate this work, so as to save wear and tear, save steps, save time, and save money. That is a charming social condition in which people live so simply that one is interested of course in his neighbor's affairs, and can kindly help them without affectation. Thus, when I live in the country, I can lend my books and newspapers to the neighbor's boys, or the neighbor's girls may come in and practise on my piano. I can watch with my neighbor if he is sick, and so in a thousand offices we can help each other. Indeed, what we call in towns by the grand name of the "Organization of Charity" is simply an effort to bring about, under the agency of what we call the "friendly visitor," the same cordial, helpful, mutual intimacy which exists without management in the ease of simple society.

Precisely as an intelligent director says to a pupil, "Read what seriously interests you," — a wise adviser would say, "Choose what interests you," to a person seeking the place where God needs his work. "Something interests you. If you have a passion for dogs and cats and horses,

find some way to be of use to dogs and cats and horses. Are you fond of children? Go to the children's ward of the hospital and see what they want. Are you vitally and really interested in politics? See that we have a decent city government and that the public is brought to a proper understanding of its duties." I remember a lady, one of the saints, indeed, who, as she sat at her window, saw a poor laborer fall from the top of a high building to the foundation. She saw the crowd which rallied round his dead body! It is no wonder that from that moment she cared personally for his widow and his children, and left the friendly charge of them as a legacy to her children. Such trace of what one is tempted to call "the feudal system," in our dealings with those whom we can help, makes the work easier and more cheerful.

V. But it will not do to rely here simply on the "gospel of the attractions." We shall do best what we are fit for. But there are many other things. "Do the thing you are afraid to do," is one of Mr. Carlyle's rules, borrowed, I suppose, from Goethe.[1] Once done, you will find that you do not fear it so much again. Man or woman who thus selects lines of life finds out, indeed, sooner or later, that he has done a thousand things more than he purposed. He planted, and God gave the increase. He lighted a lantern because he hoped that so his son's skiff would clear the rocks; but the same

[1] Or is it Emerson? No one will tell me. — E. E. H.

beacon answered as a warning for the great East Indiaman, and the hard-tossed frigate. The little experiment, in the way of benevolence, if it succeed, will be an encouragement right and left, and as the Saviour's parable says, from that seed, others shall gather a hundred-fold.

The truth is that, in this business of bearing one another's burdens, the personal element must come in somewhere. That personal charm or power by which one man controls and blesses another man is the evidence that we are living in a common life. In other words, we are all children of one God. The moment a true man really opens his heart to me, I accept what he shows me of himself as almost a revelation of my own nature, and my own possibilities. He does reveal to me something of God's nature which he inherits, and that nature I can share with him. It does not do, then, for me to leave all my work of charity or public spirit to this or that well-knit organization, however wise may be its plans. The world wants not mine, but me, and besides directing soldiers how to fight, I must throw myself somewhere into the battle. An old minister, still well remembered, who had many young students, used to say to them, "I will never ask you to do anything which I would not do myself; but I had better tell you, by way of warning as we begin, that I have had to black John Jones's boots, and to put up the widow Flaherty's stove." Personal presence moves the world, and only personal con-

tact carries with it the promised gift of the majestic triumph of the Holy Spirit.

VI. It seems necessary to say all this, even in some detail, in our time, which relies so largely in its arts on the "division of labor." Because I employ one man to make the head of a pin, and another to polish it, it does not follow that I can appoint yet another to "do my charities" while I sit at home by the fire and read Thackeray. I have my own personal part, and that part I must bear.

VII. There remain the duties to the public in which one engages as a member of an association, and those which the largest association of all, the State, carries forward. A very happy tendency of our century unites us in special societies for the removal of wrong, which borrow their impulse from the great central society which we call the "Church of Christ." The State, once existing only to repel the invasion of enemies, gradually assumes in our times, as the kingdom of God comes in, the duties of benevolence, and proves to be best equipped for many of them, for it can be, indeed, imperious in its demands for the means required. So wide are the charities of the State now, and, on the whole, so well administered, that we find men who will join in no others. "I pay my taxes," such men say, "and you must expect no more of me." But we do expect more.

We expect that the same skill and diligence which build up a man's inventions or business, which he shows in the books he writes, the

speeches he makes, in the cure of his patients, or in the care of his farm, shall be shown somewhere and somehow in the care of deaf or dumb or blind or hungry or naked, of the prisoner, or of the stranger. We remind him that all these are gifts intrusted to him as a trustee, which no assessor can value, and on which the State collects no tax, but which, all the same, he holds in trust for the common good. Where he will use them, he may decide. That he must use them, God has decided.

The same rule applies here as in the personal kindness which one renders to his neighbors in need. Better do one duty thoroughly than risk failing in twenty. "Go not from house to house," the Saviour said. The warning goes far enough to check me, when I run from a meeting of the "Prevention of Cruelty to Children" to a meeting "for the conversion of Africans," and thence to the "Society for Promoting Theological Education," which I am obliged to leave before the meeting ends, that I may be in time at the "Prisoners' Aid." What we try to do, let that be well done. But, in this danger, there is no excuse for failing to work somewhere.

VIII. The point most in danger of being forgotten in our American life is the personal presence, personal help, and personal sympathy of the private woman and the private man in the institutions founded by the State. The danger is that these shall be left to a dead routine. "I was in prison, and ye visited me," said the Saviour. It

would have been a poor reply, as he used those gracious words in that central parable, had one of the hearers explained to him that the regulations of the prison commissioners are severe, that only on certain hours are the visitors admitted, and that it was very inconvenient to obey him. The genius of the Christian life is sympathy and mutual help, and the school which is left to be carried on by the public machinery, without the presence, on occasions, of fathers and mothers will be a bad school. The Sunday-school which seeks to run by machinery will not fulfil its office. The almshouse which is not lighted up by the visits of the flower-mission, the young people of the neighborhood, and this or that friendly surprise occasionally waking up its torpor, will one day develop some wretched misery. It is not good for man to be alone; and it is no more good for an "institution" than a man.

Indeed, the best result which the science of "organized charity" achieves is the recognition on both sides, by the public officers and by the private student, of one principle. The public is to provide liberally the means for the conduct of its great charities. But, for the superintendence, it has a right to rely on the generous unpaid assistance of persons who give their time and their service from their love of the cause in which they are engaged.

CHAPTER X

HOW TO REGULATE EXPENSE

IT may seem to inexperienced readers that we make too sudden a descent in passing from such high themes as have engaged us to the subject of this paper. But persons who have seriously met life and tried its experiments know that we have now a very serious matter in hand. We are none of us living in the simplest form of social order. We are living in a highly organized society. No one of us lives by the food which he obtains by his gun or his arrow, but few by baking the bread made from the corn which they have themselves planted. Some of us are so fortunate that we do subsist, in part, on food which is more sweet because we have shared in its creation. But all of us are largely dependent, most of us are wholly dependent, on an intricate and complicated social system, in which we spend something, probably money, even for the food which we eat; in which we must exchange our own work, or the fruit of our own work, for all that we receive and enjoy.

This is to say that we are all living in a condition of things where the regulation of our expenses comes in very early in the consideration of our duties. We must not turn aside from it, as if it were insignificant, in studying "How to Live."

Mr. Micawber says, and he is right, that if one's income is a shilling, and his expenditure twelve pence half-penny, the result is absolute misery; that if, with the same income, one's expenditure is eleven pence half-penny, the result is absolute happiness.

This is quite true, and because it is true, faithful and intelligent people determine on the regulation of their expenses, under a very distinct and reliable system, among the first foundations which they lay for successful life.

Of course it is not in our power, in making suggestions for this business, to go into the same detail with which we can treat subjects where everybody's circumstances are the same. A man whose wages are paid him weekly regulates his expenses in one way; the man who draws his dividends twice a year regulates his in another. We will attempt little more than to lay down some general principles, and enforce them by some illustrations or parables, which will not be so apt to be forgotten as general principles are, when memory is not so fortified. When Princess Victoria was married, who is now[1] the Empress Frederick, her father, Prince Albert, who was a good administrator in details, wrote her a very wise letter of advice in this business. I think it is to be found in Martin's life of him. He told her that she might be sure, however wisely she thought she had forecast her expenses, that a set of unexpected

[1] 1899.

demands would come in on her, generally very suddenly. He said, "Monsieur l'Imprévu will take care of half your income for you;" by which he means "Mr. Unexpected." Young people can never be made to believe that this will happen so. But as they grow older they know much better who "Monsieur l'Imprévu" is. This is to say, very seriously, they find out as they grow older that they are not alone in the world, and cannot be alone. Every one is a part of a great social order, which he cannot resist without forfeiting manhood and real life. This social order may make very sudden claims upon him, and these are the claims of "Monsieur l'Imprévu." I do not say that Prince Albert's statement for a princess, that she must reserve half her money for such claims, is the statement for all Chautauquan readers. But I put at the beginning of our paper this statement from one of the most skilful managers of our time, that we may be sure from the beginning to make all our plans with a very large margin. We will not think we can foresee everything.

An English clergyman[1] has brought forward a plan which will be wrought out in legislation, I think, before fifty years are over, by which all young people shall be compelled by force of law to provide for their own old age. He proposes that a very heavy poll-tax shall be levied on all persons, say from the ages of sixteen to twenty-six. After this time, he supposes that they may have their

[1] Canon Blackley.

families to care for, and so this poll-tax will then be remitted. The taxes thus gathered are to go to a great fund, kept by the treasury of the State, from which, in turn, every person living after the age of sixty-five will receive a pension till he dies. I think every one will admit that this would be a wise and prudent plan, if it could be carried out, — if legislatures could be made to pass the laws, and treasurers were sure to be honest. Any opposition which is made to the plan will be made to difficulties in detail. But there is no difficulty of detail if a person is his own law-giver, his own subject, and his own treasurer. And every young wage-earner at sixteen years of age, in America, is able to make the provision for old age which is thus contemplated. The sum to be laid aside thus, for the exigencies of possible sickness, or for the decline of life, need not be large. But it should come into the estimate made for the division of expenses when life begins.

There are some old-fashioned methods of social order, descending even from feudal times, in which such provision is now compulsory. Thus, under the law of the United States, when a sailor is paid his wages, a certain very small fraction is always deducted and paid into a fund which is known as "hospital money." The sailor thus buys a right to be treated free in the marine hospitals established for his care by the government of the United States in the neighborhood of every great commercial city. This means that because sailors

are a distinct class, it is proved on the whole possible and desirable that they should insure themselves against the risk of sickness at a small fixed charge, and this is accordingly required by law. Old custom, which has the force of law, does the same thing in many of the German States for domestic servants. When you hire a servant you bind yourself to pay a small fraction of her wages regularly to some institution which will receive her as a patient if she should need care or medical relief. For some of the richer classes of society, indeed, a similar arrangement is made, so that a lady who finds herself without friends, at an advanced period of life, may claim, not as a favor, but as a right, her home in the institution, which, from her childhood, by such payments she has endowed.

With us, such artificial arrangements have not been generally made; but, as has been said regarding the English plan for pensions for old age, it is in the power of each one of us to look forward into the indefinite future, and to provide in time for what is certain, that sickness or other calamity will sooner or later come.

Before we have come to this point, some one will say that we are beginning at the wrong end; that a man must live to-day, and that we had better consider what we are to eat and drink to-day than how we shall buy our food sixty years hence. I do not think so. We live in America, and that is the same as saying we shall not starve. Also and alas! it is the same as saying that we

shall be tempted to run for luck, or not to be provident, unless our best advisers begin with telling us to care for our future.

The proportion of the various expenses of people's lives has been very carefully studied. What is known as Engel's Law was laid down by Dr. Engel, after careful study of the circumstances of life in Germany. The distinct propositions of this law are these four: —

First. That the greater the income, the smaller is the relative percentage of outlay for subsistence.

Second. That the percentage of outlay for clothing is approximately the same, whatever the income.

Third. That the percentage of outlay for lodging or rent, and for fuel or light, is invariably the same, whatever the income. It is, in fact, 12 per cent of the income.

Fourth. That as the income increases in amount the percentage of outlay for sundries becomes greater.

Engel found that a German workman who earned $225 a year, a man of his intermediate class whose income was between $450 and $600, and a person of easy circumstances, all paid alike 12 per cent of their income for their house-rent or lodging. It proves in this country that the average working-man in Illinois pays 17.42 per cent, in Massachusetts 19.74 per cent, while in England it is 13.48 per cent. Our own great master of sta-

tistics, Mr. Carroll Wright, has brought together the results of a large number of returns in America which may be studied to great advantage by persons who want to adjust their expense on system. We must not go into such details here farther than to say that on an average in Massachusetts in 1883, a thousand dollars expense would be cut up thus:

Groceries	$295.20
Other provisions	197.60
Fuel	43.00
"Dry Goods"	20.00
Boots, shoes, and slippers	36.30
Clothing	103.20
Rent	197.40
Sundries	107.30
	$1,000.00

Now it is in this line of sundries, which make nearly 11 per cent of our expenditure, that people are apt to differ most from each other. Engel's man "in easy circumstances" spends 15 per cent for sundries. Of this, 5½ per cent is for education and public worship; 3 per cent is for legal protection; 3 per cent is for care of health; and 3.5 per cent "for comfort, mental and bodily recreation." It would be idle for us, as I have said, to lay down any specific formula. But the use of these figures is that we may learn really to live while we live, and I have copied them at such length that young people may see that in proportion as they have a strong will and "determine" to reduce the proportion which they pay

for subsistence, for clothing, for lodging, and for fire, they have the more power to care for comfort, mental and moral recreation, and for the future. The average American workman pays for these things in the proportion which has been shown above. For fuel and for rent, we can none of us much reduce those proportions. But, as Franklin found and even as Thoreau showed, the others may be decently brought down very far without any injury to health. Without going into detail I will say that I think every young American is wise who, while he is in health, lays apart 10 per cent of his income for a time when he shall not be in health, or shall have outgrown his working faculty. (As to detail in family management, I will take the liberty to refer the curious reader to a paper in a subsequent part of this volume, called "What Shall we Have for Dinner?")

As for the housing, for which these gentlemen allow nearly 20 per cent of our income, I have only this to say, in passing. If I should buy a farm from a great western railway, their people would take me and mine to it in what is called a box freight-car. They would run that car off the track upon my farm, and would let my family live in it till I had built a better house. My charge for "housing" during the months I lived in it would not be nearly 20 per cent of my income. I think very likely these lines will be read by some people who are living in that way, and I will thank any of them who will write to me to tell us what he

thinks the proportional charge for rent or lodging should be in one's scale of expenses.

Briefly, our object is to bring up the percentage for "comfort, mental and moral recreation, and health" as high as we can by fair sacrifice of the other elements of expenditure.

In the very curious report of Mr. Edward Atkinson, made last summer at the meeting of the chiefs of the various Bureaus of Statistics and Labor, he gives estimates for daily rations for men at four rates. One is from 20 to 45 cents a day, one from 15 to 20, and one from 12 to 15, one below 12. There are eight methods given of obtaining the cheapest of these. The very cheapest is 1 lb. of alewives, 2 lbs. potatoes, ½ lb. corn meal, ½ lb. wheat flour, and 1 oz. of butter. This ration costs 10½ cents. Each ration given gives 26 parts of proteine, 12 parts of fat, 1.1 parts of carbohydrates.

The cost of a woman's food should be four fifths of this, and at the same modest standard would be. These papers will be read by many in those fertile States which feed the world, who could make even a lower estimate. I have been told that it is a boast in Ohio that no man was ever hungry there, and from my experience of the hospitality of the people I can well believe this. In States where corn and wheat hardly pay for the carriage to market, cracked corn, cracked wheat, meal, flour, milk, pork, and even eggs make up, at a very low price, a bill of fare sufficient to provide

all the ingredients for food which physiological chemistry insists upon.

The days have probably passed by when a pair of prairie hens could be bought for five cents in Michigan. But, even now, the cost of food where food is created is so small that it would astonish the dwellers in large sea-board cities. I suppose that with the growth of the wealth of the country, the days of "pork and beans" as a staple of diet, are over. Liebig proved that the New Englanders, in inventing that dish, had hit on a compound which united in very precise proportion the necessities of human food. But Dr. Palfrey, the historian of New England, implies that this union in a national dish of the "flesh of the commonest animal with the commonest vegetable" indicates a period of great poverty in the colonies.

There are many schools in America where, to be sure that the charges of boarding-house keepers are not extravagant, the directors provide a table for pupils who will use it, at one dollar a week. And, alas! many a man or woman will give us histories of school expenditure where they "boarded themselves" at a rate even lower.

I am afraid Ben Franklin is responsible for a good deal of horror here. He describes in his biography his life as a journeyman as being both vegetarian and economical. We take the impression that he lived on bread without butter, and strange to say with a large supply of *raisins*. But this statement was written long after the time he

describes. One is reminded of that celebrated novel "Queechy," where a whole family appears to subsist on water-cresses. Indeed, the account which Thoreau gives of his life by Walden Pond at the money charge of twenty-nine cents a week is a parallel. There are incredulous Concord people who will tell you that the twenty-nine cents only show the money account on Thoreau's cash-book, and that the cold mutton and loaves of bread and cuts of cheese which his mother carried to his hut and left behind her, have not been sufficiently remembered.

I hope the instructions in the chapter on Appetite have been sufficient to guard us against any danger of starvation, even for a good motive. The machine must be fed. There must be fuel enough under the boiler, and fresh acid enough for the batteries. But what has been said in these pages is enough to show that, in America, the real maintenance of life requires but a small fraction of the expense of a regular American wage-earner.

As to the cost of clothes, a "decent regard to the opinions of mankind" is certainly necessary; but courage shows itself, first, in the determination not to be wholly subservient to them. Thoreau's rule is simply "Wear your old clothes." But this is absurd. Many women, most women, try to solve the problem by making most of their own clothing. But, with the introduction of machine-sewing, this rule, so interesting and valuable in the maintenance of home industry, will have to give way. In many

cities now it is simply the duty of many women to "put out their sewing," and to use their time for work in some more difficult grade, where there are fewer competitors. In the figures given in the statistics of Massachusetts the working man of the lowest wages spent 7 per cent of his income on the clothing of his family. The working man of the highest income spent 19 per cent. The average in Massachusetts in 1883 was 15.94 per cent, and in 1875 was 15 per cent. The average in England and Germany was about 18 per cent, and Mr. Lord's averages collected in Illinois were 21 per cent.

It is interesting to observe that, while the average American is much better dressed than he was even half a century ago, the average dress is much cheaper. Thirty men and women will now make as much cotton cloth as one hundred would twenty-five years ago. And the change with regard to other textiles is similar.

On the other hand, fashion exacts more; a decent regard to the opinions of mankind exacts more. Thoreau might live in his old clothes by Walden Lake. But he was no such fool as to wear them when he went a-lecturing.

It is a question of conscience for each person to decide, seriously and with prayer, how large a proportion of his expense should be distinctly and definitely for others. On this, we need make but one or two notes. Strictly speaking, all right expense is for the benefit of others. You feed yourself and you clothe yourself only that you may do

what God wishes you to do for the benefit of your fellow-men. You keep the machine in the best possible working order. Now this does not mean that the machine is to be slovenly. You are to polish the brasses of the locomotive as carefully as you oil the running gear. Yes, and you are to hang flowers upon the locomotive by way of rejoicing upon a holiday. Much of your expense and much of your care are given thus to keeping your machine in order. But not all. Part of it is given consciously and directly for the good of others. Do not be misled here in thinking it must be given to tramps or beggars only. That honest baker in the square, who sells cream cakes and Washington pies, is just as good a fellow and deserves just as much thought at your hands as if he had no trade, and had come to you to beg for bread and cheese for his breakfast. You must decide for yourself. Only be sure that somewhere, of conscious purpose, you lay aside a regular part of your income for the good of some one you are not compelled to serve. The State will compel you to render service in your taxes. And things should be so arranged that the rate of taxation should be the sign of the civilization of the community. The higher the taxation, the higher the civilization. But, beside this, if you are really to live, you must tax yourself by some fixed rule, as has been said. I cannot offer a better suggestion than that which is made so nobly by Starr King: "We say that it is the duty of every man, with any means, to ob-

serve proportion in his surplus expenses; to have a conscientious order with regard to the service which his superfluous dollars discharge. Over against every prominent allowance for a personal luxury, the celestial record-book ought to show some entry in favor of the cause of goodness and suffering humanity; for every guinea that goes into a theatre, a museum, an athenæum, or the treasury of a music-hall, there ought to be some twin guinea pledged for a truth, or flying on some errand of mercy in a city so crowded with misery as this. Then we have a right to our amusements and our grateful pleasures. Otherwise we have no right to them, but are liable every moment to impeachment in the court of righteousness and charity for our treachery to heaven and our race."

CHAPTER XI

HOW TO DRESS

I AM relieved from the most difficult necessities of this paper, because in the current volume of *The Chautauquan* Miss Ward has treated so fully the most important details of the subject, and has given so many directions which will prove their own value. I need not, even by way of illustration, allude to such details again, and I gladly refer my readers to her treatment of them. Our discussion will be more general, and may be confined chiefly to considering the comparative expense of dress, and the amount of thought and care to be given to it; and such considerations will require some view of the importance of fashion as a factor in society, and indeed of dress as a test in the comparisons of civilization.

I. I wish I could make the young people of the present day read Carlyle's "Sartor Resartus," but I have at last given up the effort. Everything that is good in "Sartor Resartus" has been borrowed and borrowed, and used in other literature so abundantly that when young people come to the book itself, which in its day was thought so bright and fresh, they find its doctrine commonplace and its wit strained or exaggerated. The

words "Sartor Resartus," mean a "Tailor Patched." The original idea of Carlyle seems to have been to write an amusing satire upon the shams of modern life, by showing that the various forms of social life are but as so many garments, of which the fashion can be changed at will. He would have been glad to work out in this way, directly or indirectly, the suggestion that what can be changed so easily cannot be essential or fundamental, that the foundation of life is deeper than its costume, and that men are much better employed in studying the foundations than they are in regulating the outside. But Carlyle had not far advanced in the papers, which were published serially, before he had engaged himself so seriously in the grave discussions which were to decide what the fundamentals are and how they are to be found, that he became careless about the amusing details of dress and its accidents, which he had meant to make the framework of the book all through. When he returns to them, the reader is puzzled and annoyed, and wishes it was not there, that he might follow, without interruption, the memoir of Teufelsdrockh, around which the philosophy of the book really forms itself. He finally forgets that he and the author started with the clothes-philosophy.

None the less do I refer to it here, because we need to begin by remembering, as Mr. Carlyle bids, that it is in one mood that we determine on the realities of life, and in quite another that we adjust the details of its forms or of its costume. That is

no accident by which, when we transfer the words which deal with the manufacture of clothing, to use them for analogies with other arts, we always imply blame. A tailor, a shoemaker, a milliner, are people who are subduing the world as loyally as any other workmen. A tailor's work, in itself considered, is as noble, as he conquers matter, as is that by which a farmer conquers matter. The work is as brave and true in the one case as in another. But so great is the danger of the misapplication of such work, in the manufacture of this or that folly of costume, that to say of a bit of writing that it is "a piece of millinery" is dispraise. Such a writer as Shakespeare will allude to "tailors and cobblers" as if they are necessarily unable to enter on serious discussion. All this means, Mr. Carlyle would say, that man will not regard the forms of things as of so much value as the things themselves, and his "clothes-philosophy" is an attempt to make men remember and acknowledge this.

The discussion of dress should come into serious papers on the conduct of life, because we must determine for ourselves how far, in the conduct of life, we will be swayed in the non-essential by the decisions of other people, and how far we will undertake to regulate these decisions, or, at the least, to take a part in them. These papers do not treat the question "how to hoe potatoes" or "how to fire an engine." Yet there is a good way and there is a bad way to fire an engine, and to hoe potatoes.

The good way or the bad way, however, may be learned best by an individual with the coal-shovel or the hoe in his hand, and hardly depends on any principle of his own life, which he should have found by study, observation, determination, and prayer. In regulating dress, on the other hand, we are acting, first, for other people as well as ourselves. My friends see my clothes much more than I do, and my neatness or elegance affects them, at the first blush, much more than either does me. More than this, the general decision of the world on the matter of costume has a great deal to do with the economies of my costume. The lady who should set out to-day to clothe herself in "samite wonderful," because ladies were clothed in it in the days of King Arthur, would have a long career of "shopping" before her. "No, Miss, we have no samite in stock; plenty of gingham and calico, Miss, but no samite." Probably she must dress in what the shops will furnish. It is worth while, at all events, for her to know where her individual determination to wear samite must stop, and how far the quest for it may carry her.

If it be safe to digest from the "Sartor Resartus" twenty lines of truth, for readers who will not read the book because it was written fifty years ago, the following lines may be taken as an experiment in that way: Man cannot go naked; decency forbids, and in the parts of the world best adapted for living, the climate forbids. Man must be

clothed. The daily work of a great number of men and women will be enlisted in the making of clothes for all. In savage life, each person makes his own clothes. In civilized life, work is subdivided, fewer persons are engaged, and the clothing becomes more uniform. So the man is warmed, and can go about his daily affairs easily, and presents an agreeable aspect to those who look on, without stopping himself to make the materials of his clothes, without cutting them out, and without sewing them together. Practically the clothing is almost all which the observer sees of the man. His face and hands are but a small part of his person. But let no man be deceived by this into thinking that the clothes are the man. And, of the larger man, of the human family, which is one body, of which we are the members, let no man be deceived into thinking that its clothes are the body. The body has its own life, and we must not regard the fashion of its dress as more important than the realities of the life.

Whether for society or for the man himself, this lesson of the "clothes-philosophy" is worth remembering.

I determine, then, that my dress shall be a secondary consideration, though an important one. I will not be a slave to it, more than I am to appetite. But I will not offend my neighbors by what is a trifle in the comparison with fundamental realities. I may have to add the determination that, so far as my share goes, I will add to the

harmony and elegance of the rooms I am in, as I would have a good picture on the wall, in place of a bad one, if it were in my power. To carry out that illustration, I should be a fool if, when I stopped at an inn for an hour, I spent my time in improving the pictures on the wall of the reception room. It may be that the time I spend on my adornment for an hour is as badly wasted. I must have some principles which will determine what is legitimate, and what is waste.

II. Now, here, what has been said on the regulation of expense is to be considered in the determination of the proportion of expense which shall be given to dress. We have tried to show how far the true man and woman, in regulating the use of his income, may or ought to economize in the purchase of his food. In that determination the elements are more simple than they are in his choice of his dress. His choice of food affects himself and no one else. Strictly speaking, if he eat enough good food to keep him in health, no one else need interfere with his selection. But I must dress so that I shall not offend certain requisitions of the society in which I live. I must not go to an evening party in a dress which shall be offensive to my host or to the greater part of the guests whom I meet there. As we go on we shall see that this condition acts in such ways that it cannot be avoided.

It is to be observed, also, that the expenditure for dress of the people who live in our modern world

is a much smaller part of their expenditure than is that for subsistence. The cost of a man's subsistence ranges, it seems, in America from forty-one per cent of his expenditure, which is the average cost in Illinois, to sixty-three per cent, which is the highest of the averages reported in different years in Massachusetts. In the matter of subsistence, then, a half or two thirds of one's expenditure is determined. But, on the average, the clothing of a man or woman only takes sixteen per cent of his expenditure or hers, in the favorable conditions of Massachusetts, where clothing and the materials for it are cheap, being produced in large factories established for the purpose. Even in Illinois, where the conditions for the cheapest clothing are not so favorable, the average cost of clothing is only twenty-one per cent of the expenditure. It seems desirable to call attention to these limitations, because in practice, where people find retrenchment in expense necessary, they are always tempted to reduce the cost of their clothing, with a kind of superstitious feeling that they are already living on the minimum ration of food which is possible. It will prove, in many instances, that the reform of expenditure should be effected at just the other end. Many a girl makes herself miserable by giving up her new ribbons or a new dress, who could save her money to much more advantage by giving up her candies, her chocolates, her maple sugar, and other such dainties.

Indeed, if I am to give a practical rule, which

will save a deal of trouble, and will generally, though not always, work well, I should say that, generally, a person had better accept the ratio which the experience of his neighbors has assigned for this department of expense, and not try, single-handed, to alter it. If you live in Massachusetts, set aside sixteen per cent of expenditure for the dress of your family; if in Illinois, twenty per cent. Accept this as what has come about in the order of manufacture and trade, and do not waste weeks of time and care and discomfort in the effort to save five dollars by fighting against this law. On the other hand, do not go beyond it. Be sure that by your care of your clothing, by your neatness and simplicity, you make the dress you wear answer its purpose, and keep within the rule.

The best adviser whom I have consulted on the economics of dress, after referring me to admirable articles which will be found in the journals of milliners and clothiers, and also to some clever little hand-books easily obtained at the book-shops, says that, in the matter of economy in dress, people are apt to neglect one important consideration. They should make their plans for three or four years, and not for one. A man's overcoat, the garment which a woman wears for the same purpose, furs, arctics, underclothing, are bought, not for twelve months, but for a longer period. And my adviser says (in 1886): "Your pupils will come to grief if they buy clothing simply for this year, as if there were never to be any 1887. That year will certainly come,

and the plan for clothing must be made broad enough to cover it. We cannot wear our old clothes always, as Mr. Thoreau bids us, but, on the other hand, much of our clothing must be bought with reference to long usefulness. Impress upon them all the necessity of constant care of their clothing. The question whether a coat lasts two hundred days or one hundred and fifty is determined simply by the care with which it is kept."

III. Shall I contend against the fashion, or submit to it?

If the fashion tampers with the health, you must stand against it. But this is not apt to happen. It does not happen nearly so often as the careless writers say. Fashion in most instances follows some general law, and is justified by considerations which do not at first present themselves. "Let us not treat fashion too gravely, nor let us magnify its inevitable importance by railing at it. In its essence it is not a disease, to be eradicated; it is rather a passion of the human soul, liable like all passions to constant abuse, which must be regulated, and exercised in due balance with the other forces which go to make our life." These are the words of Mr. William Weeden, who has had the opportunity, which only a great manufacturer of textiles has, to know the dispositions of fashion year by year. He says, again: —

"The devotees of fashion are voluntary pioneers — the few who explore the new possibilities of dress and freely give to the slow and sober many

the benefit of their dearly bought experience. For example, remember the impression we all received from the long ulster overcoat when it first appeared on the fops a few years since. It seemed to be a preposterous caricature of a garment. But we soon found our conservative notion was a mistake ingrained by the custom of short coats. Now these garments are common as any, adapted in price to the means of car drivers and laborers, as well as of the dandies who introduced them; and they afford a comfort needed in the fickle fierceness of our climate."

Here is a fair illustration of the value of fashion in the line of preserving health. The same may be said, on the whole, of the compulsion of fashion in making women wear thick shoes and boots. It must be confessed that at the same time fashion ruins their gait and indeed abridges their exercise by lifting the heel absurdly. But, as has been said, the questions of detail are not to be discussed here. So far as women's dress is concerned, the questions regarding health in the dress of women are so well discussed by Miss Woolson and others, in what is the standard treatise on dress reform, that I will not attempt them in detail. People who want to study the subject must obtain Lady Haberton's tracts and papers also.

IV. Mr. Emerson's verdict on American dress is interesting, as coming from an unprejudiced observer, quite willing to tell the whole truth; and whoever is tempted to make repression the only

rule in the management of costume should note what he says of the effect of dress in "levelling up" the person who has been used to mean apparel. Mr. Emerson says: —

"One word or two in regard to dress, in which our civilization instantly shows itself. No nation is dressed with more good sense than ours, and everybody sees certain moral benefit in it. When the young European emigrant, after a summer's labor, puts on for the first time a new coat, he puts on much more. His good and becoming clothes put him on thinking that he must behave like people who are so dressed, and silently and steadily his behavior mends. But quite another class of our own youth I should remind, of dress in general, that some people need it and others need it not. Thus a king or a general does not need a fine coat, and a commanding person may save himself all solicitude on that point. There are always slovens in State street or Wall Street, who are not less considered. If a man have manners and talent, he may dress roughly and carelessly. It is only when mind and character slumber that the dress can be seen. If the intellect were always awake, and every noble sentiment, the man might go in huckaback or mats, and his dress would be admired and imitated. Remember George Herbert's maxim, 'This coat with my discretion will be brave.' If, however, a man has not firm nerves, and has keen sensibility, it is perhaps a wise economy to go to a good shop

and dress himself irreproachably. He can then dismiss all care from his mind, and may easily find that performance an addition of confidence, a fortification that turns the scale in social encounters, and allows him to go gayly into conversation where else he had been dry and embarrassed. I am not ignorant. I have heard with admiring submission the experience of the lady who declared that 'the sense of being perfectly well dressed gives a feeling of inward tranquillity which religion is powerless to bestow.'"

This is to be remembered as a corrective whenever some preposterous fashion, like that which slaughters fourteen million song-birds in a year for women's hats, makes the prophets speak of the law of "dress" as wicked in itself. To quote Mr. Weeden again: The stimulus given in all classes by the fashion "is the one social stimulus most profound in its source and most far reaching in its effects. Better culture makes the home the centre of social ambition and surrounds it with the fruits of personal sacrifice, including the offerings of dress and personal adornment. But in the early stages of individual growth there is no principle of social emulation so potent in the average man and woman as the desire 'to look like folks.'"

V. All that we have said thus far may be considered equally by men and women. In the philippics of the press and pulpit on the follies of fashion, women generally receive the brunt of the attack in our day. In such absurdities as this of

the song-birds, they certainly deserve it. But it is probable that taking the world in general, the passion for good dress is quite as strong with men as with women. It certainly shows itself more among men than among women in savage tribes, where by virtue of their superior force, men are more apt to have their own way than they are in countries which have attained some share of Christian civilization. Speaking of civilized fashions, Mr. Weeden says: "There is never absent from our present apparel a slight sex relationship, and this expresses itself very curiously. A new color in male garments is now almost always introduced by imitating a feminine fashion. But I have never known the ladies to take a color from our side. On the other hand, forms of garments seem to be more essentially masculine and to be often copied by feminine taste. The billycock hat, peajacket or roundabout, long ulster coat, and buttoned gaiter-boot, the stiff linen collar with cravat, the riding hat, and other ladies' fashions which will suggest themselves, are adopted from the male costume. I remember no instance in our time where men have borrowed a form from their sisters."

Perhaps the whole matter may be abridged in a single remark of his. He says that "the draperies of Phidias have clothed the human form forever, and admit of no change or improvement. But if these be the epics of history and culture, the woman of the time, the perfectly dressed lady, is the lyric of her own period and breathes forth the

best expression which that time is capable of. Color softens form, and we can have social color only from instantaneous and changing life. That indescribable something, that grace more beautiful than beauty, will utter itself only in the well-bred lady, and she will be well dressed because she is well-bred."

VI. There is one detail which cannot be passed by in any consideration of the general subject of dress, which did not come into the range of topics which Miss Ward discussed in her article. She had no occasion to refer to the questions regarding "mourning" and its place in the customs of Christian civilization.

It can hardly be denied that a person in great grief for the recent death of a friend will wish to apprise other persons whom he meets that he has suffered such a bereavement, by some sign readily noticed at the first meeting. There are a hundred good reasons why such a signal should be given, and those who give it and those who profit by it have an equal interest in preserving customs which give such a signal. Such signals are given in dresses which bear the signs called "mourning."

When this has been said, however, probably all has been said on which this custom of "mourning" can rest, if it is to be tested by its utility. Probably, also, it cannot be urged that the origin of the custom is to be found in the simple wish to give such visible sign of sorrow. The origin of the custom is to be found in the self-humiliation

which wore sack-cloth and scattered ashes on the head, when one was conscious of sin and wished to acknowledge the wrath of a supreme God, before whom he would not even appear to contend. In such a mortification and confession of failure came in the custom of which the only relic now is to be found in the mourning habiliments worn on occasions of sorrow.

It must, however, be thoughtfully remembered by people who are attempting to guide social life under Christian agencies and principles, that with the Life and Light of the Gospel, no such view of death remains as is intimated in these customs of a savage religion. We do not now regard the death of a friend as a punishment imposed by God on any folly or frailty of ours. Often we regard it as promotion to a higher field of service; always we believe it is ordered in a Providence which understands life much better than we do. We submit to that Providence, and do not measure our wishes against its conclusions. We do not wish, therefore, to wear sack-cloth in token of our wickedness or failure, or as a confession that we have struck our colors in a contest where we have been in the wrong.

Reserving, then, the right to ourselves to indicate by quietness of costume, or by some badge easily understood, that we have suffered loss by the death of a friend, perhaps that we do not want to be asked to go into scenes of special gayety or excitement, we must, in consistency, carry this custom of

"mourning" but very little further from mere deference to the habit of the community. If that habit comes, as it certainly does in the case of "mourning," from a lower notion of religion than ours, it is our business to modify it and improve it. This we do best, not by writing essays about it, but by abstaining, when occasion comes, from any change of costume, excepting such as shall give to friends the immediate intimation, to which they are entitled, that we have sustained a bereavement.

Any thoughtful person who leads the social customs or opinions of the town in which he lives will find ample reason for considering this duty very carefully. The expense which is thrown on the poor by the custom of "mourning," at the very moment when the expense of sickness and death is hardest to bear, is a very serious matter in the economics of those to whom economy is a difficult business. The lead given by five of the ladies most highly considered in the town is the lead which will be followed by five thousand of the people who have least money to spend on black crape and other "luxuries of woe." Even if one's personal wish, at the time of bereavement, would be to drift with the current, to let one's friends "do what they choose about dress, if only they will let me alone," still there is a duty to the public of the place in which you live. That duty is to restrict to the very smallest conditions the tokens of "mourning" which you place on your costumes as an indication that you have lost a friend by death.

CHAPTER XII

HOW TO DEAL WITH ONE'S CHILDREN

In Miss Edgeworth's sequel to "Frank," there is a conversation between Frank's father, who had no other name, and the Engineer, who had no name, on the education of children. The conversation did not belong in the story, but Miss Edgeworth forced it in because it contains the essence of her theory and her father's, and she wanted to force it upon people who would not read their longer treatise on that subject. That treatise itself, now generally forgotten, is commended to conscientious and affectionate parents.

In this talk between Frank's father and the Engineer, Frank's father says that he has himself taught Frank to ride on horseback, because he wanted the boy in after life always to associate the pleasure he took in riding with the memory of his father. He confesses that he is jealous of any one else who should come between him and his son in that business.

Frank's father has a right to this gratitude of his son and the pleasure connected with it, because he is his father. And a very important principle of education is involved in the declaration.

Make your children your companions, as far as

you possibly can. This is the practical statement which is involved in the principle.

There is a certain danger, not much but enough to be considered, that the Juggernaut tyranny of a great public-school system may do something to crush out that natural tenderness which ought to bind children and parents, parents and children, in one. Thus, of necessity, the school hours must be fixed, and they are unchangeable. All home hours have to conform to them. In bad schools there will be evening lessons sent home. Of course these must be learned, and so much time is thus taken from home intimacies, duties, and pleasures. Because this is all so, it is all the more necessary in America that fathers and mothers shall watchfully keep close to their children, and keep the children close to them, by any device in amusement, in study, in daily work. There is no fear but the children will gladly hold on upon their share in this companionship.

Suppose a growing family, of half a dozen children of all ages, from fourteen down. Suppose such a family in a city of the comfortable size, not too large or too small, such a city as the Springfields, or Akron, or Syracuse. Evening comes. Supper is over and there are two hours before the bed-time of the older children. What are these boys and girls to do, and what is their mother to do?

It is perfectly in her power to go Monday evening to a progressive euchre party, on Tuesday

evening to a mothers' meeting, on Wednesday evening to Mrs. Jones' party, on Thursday evening to the regular prayer-meeting, on Friday evening to the theatre, and on Saturday evening she may, with her husband, return the Fillebrowns' call.

On his part, her husband may go out to "the store" every evening but Saturday, with such interruptions as are made necessary by the lodges, the "committee," the prayer-meeting, the caucus, and the visits of his customers from the country.

If, with or without consideration, father and mother do take these courses, whoever leaves the children last will say, "Now be good children, be careful with the lamp, be sure you do not sit up too late, and, Jane, I wish you would give the baby her drops when you go to bed."

The children will then follow the example of their parents as well as they can. Tom and Dick will roam the streets with the other boys who have like liberty, and make such acquaintanceship as Satan or any other power may suggest, in the stables, saloons, and mock-auction rooms. Jane and Olivia will do likewise, as far as they dare and can, — they will perhaps go across and sit on the door-steps with Fanny and Matilda, till the time of their parents' return approaches.

After ten years the general verdict of the neighbors will be surprise that, considering Mr. and Mrs. Jones were such truly excellent people, their children should have "turned out" so wretchedly.

On the other hand, it is quite possible for Mrs.

Jones to look this matter of companionship with her children fairly in the face, once for all. She may say, "These children are bone of my bone and blood of my blood. Their life is my life. They will, probably, be more like me in tastes, in dispositions, and in faculties, than any other people in the world. I choose them for my life-companions. For better, for worse, for richer, for poorer, in joy or in sorrow, they and I will rough along together."

This resolution will, at first, cost Mrs. Jones some serious self-denials. If she is living in the town where she grew up, it will separate her widely from "the other girls." That separation, however, really came the day she was married, and she promised then, with a good deal of solemnity, that she would meet it and all that it involved.

Because she makes this resolution, to take the case named in our concrete instance, she does not go to the progressive euchre party Monday evening. She stays at home, and the children are with her. They are with her, of course. They always have spent their evenings with her. They hate to go anywhere else, or to be anywhere else. In a household to which my memory runs back, as I write, she places a central lamp on a large table, as soon as supper is done; the children, perfectly by system, draw up their chairs to the table, and she provides for them her stores of entertainment: dominoes, checkers, chess men, backgammon-boards, games of this and that, such as have accu-

mulated for years. Each child has a pencil ready cut, and a sheet of paper to draw upon, as certainly as he would have had bread or milk at supper. In these days it is easy to add a box of water-colors or of colored crayons. For the little children she has all the simpler arrangements of the kindergarten: the clay for modelling, the cut paper for weaving. It is no burden to her, but a pleasure, to oversee the evening's entertainment, varied a hundred fold, which takes care of itself where such provision is made for it; she becomes the right hand of each boy and girl, more than guide, more than philosopher, more than friend. She has her reward. For those children grow into a passionate love for her. They know how young she is, and how perfect is her sympathy with them. And every word she has to speak to them of warning, of advice, of request or command is sure to tell. She has made herself their companion, and has made them hers.

As we live it is not always so easy for a father to do exactly the same thing in the same way.

But let him remember, as this mother did, that the children are bone of his bone, blood of his blood, that his life is theirs Let him be on the lookout for chances to have them with him, and to interest them in his affairs.

James Mill, the author of the "History of India" and first editor of the *Westminster Review*, was a man of letters. Literature, or the writing of books, was his business.

If there is any business which is supposed to separate a father from his children, it is this. How often it is said to a boy, "Don't disturb your father, because he is writing."

But Mill never said so. He sat at one end of the study table, his boy sat at the other. The boy studied his Latin, and if he did not know how to read a sentence, he asked his father, and his father told him. On the other hand, if the father had a list of generals or of ships to copy, I do not doubt he pushed it across the table, and told the boy to copy it. That is the way in which John Stuart Mill was trained; and I have not observed in all the machinery of our generation, high schools, intermediate schools, preparatory, second primary, or third secondary schools, any way which has improved on that specimen of training for literature and literary work.

The great advantage of farm work, as a school for the training of men, is that it admits so many chances for the father and his sons to be together. It is "we" who do it; the boy rides the horse while the father holds the plow, or the little boy drops the potatoes while a bigger boy and the father cover them and make the hills.

The Chautauqua system shows no finer result than when a father comes with his daughter and his son for the diplomas which they have won together, by reading in the same course for four years.

"Where there 's a will there 's a way." And the

father who will remember that he has a better right to his son, and a nearer, than any school-board or school-master, will be on the lookout for good occasions for companionship.

"George, I am going out with Mr. Tapeandrod to measure the lines where they are going to make the new reservoir. You can come with us."

If the boy belongs to a high-pressure regulation school of the seventh power, he will say, "Father, I am very sorry, but we have to present to-morrow a map of Italy drawn from memory and colored, with all the names we can remember written in."

It is precisely at this point that the intelligent father knows how to have his own way, without appearing to interfere with the discipline of the school. He does not give way, however. He takes the boy with him, and the boy enters into his life. Because the boy is his boy, the boy goes with him about his business. If it is necessary, they both get out of bed an hour earlier than usual the next morning, and the father shows the boy how to stretch the paper for the map, how to mix his tints, how to measure his parallels and meridians. The principle again is companionship, just as far as companionship is possible. He enters into his boy's pursuits, and his boy enters into his.

All this does not mean that the business of education or any business of the house is carried on by what we call in New England "a caucus." The regulation of education and the regulation of all the affairs of the family are to be made by the

father and the mother. If they are sensible people, they will explain, particularly to the elder children, their reasons for making this or that decision. But they do this that it may be the easier for the children to adapt themselves to the decision, and they must not give the lower house any reason to think that it has a veto on the upper house; or that if the two houses disagree, the arrangement proposed will not go into effect. It is hardly necessary to discuss here the reasons for this statement. It is enough to say that in action no executive office should ever be intrusted to a large board. The executive office must be in the hands of one person. And, in this very case, the husband would not consult with the wife nor the wife with the husband, unless in simple truth, and not in metaphor, the husband and wife were really one.

But if they are to explain the reasons to the children, there must be some reasons to explain. They must not be running for luck. They must, in the essential things, as we have seen in other papers of this series, have certain determinations. It does not follow, even, that these determinations are the same for one child as for another, but we must know what we are about.

Here is Harry, for instance, who evidently has a facility for language, but is slow in mathematics and quite indifferent to outward nature. Most school-masters will want to let that boy run where he runs easily, and to "ease-off" as far as they can on the natural history and on his mathematical

studies. But other teachers, especially those of the variety, too large, who like to make school disagreeable, will want to press him on the lines where he works with difficulty, to develop his dormant activities on those sides, and in a word, to do what they can to restore the balance which nature has left unadjusted.

Now there is a great deal to be said on each side, and you must make your decision for each separate child whom God gives you. But none the less must you make it. When you have made it you must hold to it long enough to give to it a reasonable trial. "Go not from house to house." Spare the boy or girl, in after life, the miserable reflection that he or she was made the victim of every system of education which happened to come up in the period of childhood and youth.

There will be found scattered through Mrs. Butler's [1] reminiscences and other writings, many suggestions as to education, which are worth note. She says somewhere, rather bitterly, that women are in general, of nature, only too well disposed to turn from topic to topic, from one occupation to another, and in general to look superficially on that which they study. She says that in the arrangement of women's schools this tendency has been acknowledged and yielded to, so that a girl is encouraged, or directed, to study a little French, a little Italian, a little Latin, a little grammar, a little arithmetic, a little music, a little drawing, a little

[1] Mrs. Frances Anne Kemble Butler.

painting, — in short, a little of almost everything which can be named. On the other hand, she says, the average boy who receives the best education is kept sternly at his Latin, Greek, and mathematics, and thus gains, at the very outset, the habit of concentration which in itself gives him strength for whatever he has to do in life. This remark, which was made forty years ago, could not be so broadly made now as it was then. For in the better schools for women there is much more concentration than there was in the old-fashioned "ladies' seminary;" and the more important schools for boys are, on the other hand, yielding on this very point, and give the boys a choice in a much wider range than the three studies which she indicates. But the remark is worth citing, because it probably indicates the side on which danger lies.

We should never forget that we send these children to school, not so much to learn facts as to learn how to learn them. Of course there are some central facts which they must learn: as that three times three is nine, and that a b spells *ab*. But the principal business of education is to start boy and girl with aptitude, desire, and strength to follow, each in the right way, the line of life which he or she may have to follow. It is somewhat risky to give them "eleven weeks of botany," "eleven weeks of entomology," "eleven weeks of geology," "Spanish in six lessons," "Italian in six lessons," "French in six lessons," if we mean

that they shall gain, in young life the persistent power of enduring to the end to which only does victory come.

Fathers and mothers must remember what Mr. Hamerton says vulgar parents are apt to forget. It is this: that a child may be born to you of tastes, faculties, and consequent predispositions entirely unlike your own. So far as these matters depend on descent, it frequently happens that a child inherits qualities from a grandfather or great grandfather which do not appear in the generations between. Now if this happens, your problem is entirely different from what it is with a mother who has a daughter just like herself, or when a father has a son who shares all his tastes and habits, and falls directly into his concerns. One often sees parents who are puzzled in the problem thus presented to them, and quite at loss how to meet it. But as soon as you have found out that there is such a difference in "make-up" as has been described, the problem is much easier. "Put yourself in his place" is the rule which applies here, as it applies in every other point in Christian ethics. The whole matter is very well discussed in Mr. Hamerton's essay on "Fathers and Sons," — an essay which closes with these words: —

"The best satisfaction for a father is to deserve and receive loyal and unfailing respect from his son.

"No, this is not quite the best, not quite the supreme satisfaction of paternity. Shall I reveal the secret that lies in silence at the very bottom of

the hearts of all worthy and honorable fathers? Their profoundest happiness is to be able themselves to respect their sons."

Are we not, indeed, always wishing to enlarge the range of home-life and to lift its plane so that the prospect may be more extensive? We are glad to have a new picture on the walls, a new book on the shelves, and in any way to get more extensive outlook upon this world and all other worlds. Now what addition to the life of a home can be equal to this of a new person gaining in resources every day, who has faculties of observation and, indeed, methods of life which were wholly unknown to us before? Here is your daughter, who has brought into the house from the Virginia creeper two or three great beasts which you hate to look upon. They are dirty, you think them ugly, and to you they are in every sense detestable. She pets them as you would pet canary birds. Now there is a very great temptation to you to say that she shall not have these filthy things in her room. You do not like them, therefore she shall not like them. That is the very simple logic. But really this is simply the logic of that father whose two ears vibrate to two different key-notes; who says, therefore, that all music is detestable, and his children shall not learn to sing or play the violin or the piano.

If the children have an ear for music, if, as has been said in another paper of this series, they are fond of it so as to be willing and strong to conquer

the difficulties and do the work required, you must encourage them to do so, whether your ear is accurate or no. And in exactly the same way and for exactly the same reason you must tolerate Ellen's tastes, with her caterpillars, her butterflies, her eggs, her cocoons, and all the rest of it. You must loyally put yourself in her place, as far as you can, help her as far as you can, and encourage her. Let her have all the joy of sympathy and never make her think she is a rebel. You can help her in a thousand ways. And on her part, she must learn to persevere to the end, to hold on to that which she begins upon, to do neatly, thoroughly, and steadily what she does at all. She is to feel also, that these are no matters of hap-hazard, to be begun to-day, and forgotten to-morrow. Remind yourself, also, every day, that the boy has an individual existence of his own. Do not group him with "the children" or "the boys," but grant to him, as a separate being, what that being needs. This remark includes a difficult duty. It is that father and mother recollect how they felt themselves at ten years or at twelve years, — and overcome the very natural habit of making the children younger or less capable than they really are.

There is a capital little treatise by Mr. Jacob Abbott, "Gentle Measures in the Management of the Young," which contains a great deal of practical suggestion, which inexperienced parents will do well to consider, digest, and remember. Much

of the same philosophy, all based on a simple and intelligent religion, will be found in the Franconia books and the Rollo books. It is the fashion to laugh at these books now, but it will be long before Young America has better reading. It is in one of the Franconia books that the rule is laid down for family education, which really applies in all legislation and in all life: "If you grant, grant cheerfully, — if you refuse, refuse finally." This means that your children are to understand that you have not given your directions thoughtlessly, and that importunity, or what they would call "teasing," is not going to change the decision. As you watch the children on a hotel piazza in summer, in their intercourse with their mothers, you can tell in a minute whether the mothers live by this rule or do not. One set of children will expect to carry their points by making fuss enough about them, while the other set will accept the inevitable at once, and make their arrangements accordingly. This latter set, it may be said in passing, are not only the better children of the two, but they are in fact, the happier; they get a great deal more out of life.

It is to be observed, however, that the two parts of Mr. Abbott's rule belong together. If you mean to refuse finally in this case, you ought to grant liberally in that. And this is from no wretched plan of barter. It is not that you say, "I bought the right to forbid your swimming to-day by letting you go fishing yesterday." That is all very wretched and mean. But you do want to feel

yourself, and you want your children to feel, that on the whole you have great confidence in them. To speak very seriously, you know they are children of God and that you can trust them very largely. If they feel that — because you have granted liberally — they will also feel, when the refusal comes, that you have reason for the refusal, and that they must assent to it. It is very important that they should understand that it is not a matter of whim.

In all this serious discussion of principles it must be remembered that every hour is going to bring up what seem to be abnormal or exceptional cases. The tide does not rise on the beach without constant backward flow of separate waves and storms of spray — drops blown right and left in every conceivable direction. Mr. Emerson's great law, therefore, should never be forgotten. It is the same law which many a nice old grandmother has laid down for many a care-worn young mother terrified by the infinite requisitions of her first baby. "Dear child," the old lady says, and says very wisely, "you must get along as well as you can." Mr. Emerson uses almost the same words in one of his rather celebrated aphorisms. The authority for the statement is easily found and remembered. For if you really trust the Holy Spirit, He will teach you in that same hour what you shall say and what you shall speak.

The present help of a good God has everything to do with the education of children, if we loyally trust to it.

Dr. Francis Wayland had in his study, on the morning of a college examination day, an anxious mother who had brought her son from home to be entered at Brown University. She was "weeping and wailing" about the probable dangers to which she must leave him in his college life, when Dr. Wayland, who was the president of the college, took his turn in the conversation.

"Madam," said he, "do you suppose God Almighty has forgotten your boy?"

She said with some sobs that she did not.

"Nor do I," said he. "Thus far he has educated his boy with you, and now he proposes to educate him without you."

Any serious man or woman, who will recollect how many valuable lessons he has learned and how many permanent blessings he has received for which he cannot find that any human forethought provided, will be ready to accept Dr. Wayland's lesson.

We will lay down such general principles as we can; from hour to hour we will keep our eyes open to do as well as we can.

And at the same time we will acknowledge that a good God is caring for us and our children, and will order for them some things which we could not devise.

CHAPTER XIII

HOW TO REMAIN YOUNG

IT was very early intimated in these papers that, if they were properly wrought out, each one of them would prove necessary to every other. The careful reader has observed that, in any practical rules for life given in any one of them, it is taken for granted that he who is to apply that rule has applied the others. That is to say, so far as a system of life is suggested here, or the mere skeleton of a system, each part is necessary to each other. It is not pretended that any part of the system will stand alone.

The suggestion was made, in caucus, that in this series of papers one chapter should be devoted to instructions "how to grow old." So soon as this scheme was announced to a person who has proved herself a wise counsellor of our time, she said that that chapter must be complemented by the chapter which the reader now has in hand: "How to Remain Young."

It is to be taken for granted that no one approaches our discussion of this question with any expectation of profit, unless he has fairly applied our previous directions. It is supposed, for instance, that he has accustomed himself, through

life, to sleep regularly, to sleep well, and to sleep enough. It is supposed that he is trained as a total abstainer from intoxicating liquors, and that in general he has his physical appetites under sharp and hard control. It is supposed that he takes regular exercise in the open air every day of his life. It is supposed that he has formed many personal habits the importance of which is not less than these now named, which have been discussed in earlier papers; it is supposed that these habits are indeed a second nature to him now, so that obedience to them does not require a separate effort of the will, but follows as a matter of course, as if it were by native impulse. Granted these conditions, it is not so hard for people to remain young as sceptics say.

I. The writer of these lines once placed in the hands of a venerable lady, who at seventy years of age was one of the youngest people in the circle of her friends, the questions proposed in that amusing game which is called "Moral Photography." In this game you ask your friends to write, promptly and without deliberation, the answers to twenty questions about their tastes; such questions as, "What is your favorite flower?" "Who is your favorite poet?" "Who is your favorite hero?" On the list which I gave to my venerable friend was the question, "What is your favorite amusement?" to which she replied immediately, writing, I may say, in utter blindness, "Hearing young people talk."

All her friends knew that this was true. All the young people of the neighborhood knew it. They knew that they were never snubbed when they poured out before her their plans and hopes. They knew that she would be interested when they told her the story of last night's achievements, or yesterday's failures. If they asked advice, they knew that she could put herself in their place. The consequence was that there was a group of them, every afternoon, sitting around her as she knitted in her chair, in the corner of her cheerful and hospitable parlor. So far as they were concerned, they had counsel, encouragement, and sympathy from one of the most accomplished women of her time. And what concerns us now is that she gained in that daily communion with people whose bodies were not worn out, and whose minds had not tried all the leading experiments, the power to look out on the world with eyes that were fresh and young, and to listen with ears that were quick to apprehend.

The first precept is to keep much with the young. For this, you must meet them half-way. "Tom told me that you picked his birds for him yesterday. Did not you hate to?" This was the question put to Tom's aunt. Her answer was, "Yes! I hated to; but I did not let Tom know it. I like to walk with him and I like to have him walk with me, and I did not mean as little a thing as a drop of blood on my fingers should deprive me of that pleasure."

II. If one is to maintain this intercourse with the young, he must in certain things live in their life. What are those things to be? Do not make the mistake of selecting for your common life with them those occupations or amusements where your declining physical strength contrasts only against their boundless physical vigor. Do not try to pull as good an oar as your young friend, or to play tennis as well as he, or to shoot as many squirrels, or to walk as far. Remember that funny passage which I quoted from Mr. Hamilton, of the contrast between the cow and the antelope. There are plenty of other things where we, who have the advantage of them in years, also have the advantage of them in facility.

First among these is reading. Other things being equal, a person of sixty reads to much more advantage than a person of twenty. He runs his eye over the page more rapidly, he skips, which is to say he selects, more wisely, he rejects nonsense more absolutely, and he knows the meanings of words and understands unexplained allusions more surely. Take care, then, to keep up a line of reading, or perhaps more than one, which will interest your young companions. You will find very soon that you cannot force them to read your favorite books by any expression of your admiration. On the whole, every generation writes its own books, and you and I must not struggle too hard against this law. Thus I have long since given up trying to make my

young friends read Wordsworth, or, as I have said, "Sartor Resartus." Fifty or sixty years ago they moved all the young life of the English reading world. And now all literature is so full of the spirit which thus came in that the young people find the original masters a little commonplace and slow. Do not try, then, to make the young people read your books, but loyally and sympathetically select certain lines in which you will read the books of to-day, and keep more than even, as you can, with your young friends. I knew a charming woman who was not above keeping jam and fruits in her pantry, and a box of good French bonbons upon her table, because she fancied that these carnal inducements tempted boys and girls to look in and see her, perhaps not knowing that they were tempted, on their way home from school. Try that experiment on a high grade. Take care that you have lying about one or more of the very latest and freshest magazines. For many years I had on my study table a basket full of little pictures, riddle-cards, ornamented envelopes, and such little toys, for the children of my acquaintance to pick over. These young people will come for explanation and instruction freely enough, just as soon as they find that you are willing to give either, and that you are really well up with the feeling, movement, and thought of the day.

Oddly enough, young people who are just passing from childhood to manhood or womanhood,

are generally for a few years very conservative. What they know, which is not much, they have learned chiefly from text-books at school, which are, naturally enough, generally a few years behind the times. Now to cut loose from these acquisitions, which have cost them so much, and which seem to them much more important than they are, is very terrible to them, and you will almost always find that, in serious talk about the problems of the day, you are rather in advance of their speculations. You are willing to swim out into the sea, while they still have their sports upon the beach, and are quite willing to paddle there.

III. Dr. James Jackson, one of the Nestors of medical science in America, himself a wise and useful counsellor of men till he was well-nigh ninety, said that at sixty-five years of age a man in good health is at the prime of his life. This is probably true, though people do not generally think so. Dr. Jackson said that at forty-five the curve of a man's physical power began to decline. Probably he might, in many instances, have fixed that period earlier still. On the other hand, every man gains in experience with every year, so long as his memory serves him, and he gains with every year the advantages, almost incalculable, which result from doing those things by habit and of course, which inexperienced people have to do by constant will and effort. What Dr. Jackson called "the curve of experience" is therefore always rising, — and, for many years of earthly life, the

man does what he does with more ease, though he has not so much force with which to do it. This is because he knows better how it should be done. Now in a certain dim way, young people are conscious of the truth of this law, even in the midst of all that abounding physical strength and unmeasured hope which in another paper I called the omnipotence of seventeen.

To make the best of the power thus gained by experience, we must use it unconsciously. We must not be thinking of ourselves all the time. Indeed, the less we think of ourselves the better, in this matter as in most others. If I am to remain young, I am to do so by virtue of certain infinite qualities, which because they are infinite do not change, which belong to me as a living child of a living God. Now I share these qualities with Him, and indeed with all men and women. Let me make the best of them, then; and let me refrain from much bother or care about the special circumstances which surround me as an individual. For if I fall to talking or thinking a great deal about my appetite, my health, my sleep, my food, my house, my clothes, or in general my belongings, these are all things changeable from their very nature, and belonging to that declining curve of life which marks the increasing feebleness of the physical man. By thinking of them or by talking of them, I compel my young companions to leave their own tropical land of exuberant life, that they may go with me exploring a frozen and desolate

region to whose habits they are not bred, and of whose ways they know nothing. It is a great deal better for me to join them, as I can, among their palm trees and oranges and bananas and pomegranates and roses, than it is for me to induce them to poke about with me in the short summer of Arctic exploration with such canned tomatoes and pemmican as we can carry in our haversacks.

IV. But nobody ever forgot himself who had to remember to forget himself. You must push the little John Jones or Matilda Skimpole, who is reading this paper, quite out of the way and think of somebody larger, better, and less changeable; and you do this, not by saying, "I will push John Jones out of the way," but by saying, "I will find the something which is larger."

And here it is to be observed that as we advance in life we have a better chance to observe outward nature, and to study her methods and laws, than we have even when we are young. "Nature always gives us more than all she ever takes away." This is John Sterling's way of saying that with every day — and much more with every year — we enter into the heart of nature, feel what is going on in the infinite world of life, and sympathize with its processes.

All this matter of experience helps us. For with every additional observation you are the better able to make the generalizations which unite or harmonize all nature's processes. If you have collected and pressed sea-weeds on the beach in

Nantucket in August, you will be all the more interested in the fronds and leaves of ice which form themselves upon your window-panes in the frosts of January in Minnesota. There is no need of being a professional naturalist. You may make yourself a specialist if you will, but I should say it was quite as well not to be a specialist. You want to see how life runs through every part, and whatever you know of life's triumphs in one way will help you. The most interesting thing to me in Goethe's little book on "Morphology," which is yet so great a book, is that the observations made in it are the observations which any one could make who had the charge of what we call an old-fashioned garden. I mean that there is nothing which requires special instruments. There is no work with the microscope, for instance. There is not even the aggregation of a long series of careful observations, noted down with mechanical care, and kept for comparison. But there is, and that is what interests you, the habit of a man who never looked at a thing without looking at the whole of it. He handled a rose or a buttercup or an acorn as you would handle your baby. He loved it and did not mean to forget it, and never did forget it. And when he found to-day some sport or trick in one of his flowers which he had never noticed before, he remembered another sport or trick which he did notice ten years ago in some garden or forest, and he connected the two.

All this does not mean that your study of nature

is to be shallow or superficial. Precisely what I would advise people to do, as they grow older, is to select the side of natural science which interests them most, and to try some "sub-soiling." Since you were at school all modern life and thought has been at work re-adjusting the conditions of natural science. The fruit is all ready for you to taste; take it and eat it. Do not leave it like the show fruit at a Horticultural Exhibition, but have the good of it yourself. All these observers and speculators have been at work for you. I heard with delight, two years ago, of an old friend of mine, who was living very happily and freshly somewhere between eighty and ninety, who had sent for some of the best school-books and cyclopedias, that she might study the geography of America. She said that when she went to school they had the States of Ohio, Kentucky, Tennessee, and Louisiana, west of the old thirteen, and the rest was all the "Indian Territory" or the "Great American Desert." Now that she had grandsons in Montana and Alaska, I suppose, and granddaughters very likely in Idaho or in Texas, she wanted to know how to place them. And she did not satisfy herself with any hand to mouth provision.

My advice is well enough illustrated by this story. If, for instance, you are fond of a garden and have a garden, do not satisfy yourself with carrying it on as you did thirty years ago. Take the best gardening journal you can find, and study

it carefully. Send for the best books it refers you to, and read them. "Determine," as we have said so often, that in some one point at least that garden shall be in the forefront. In something it shall be a better garden than it could have been thirty years ago. This means that because you have all the minor disadvantages of being thirty years older, you will have all the great advantages which belong to your age.

I have spoken particularly of the study of nature to illustrate the occupation by which you are to keep yourself from thinking about yourself. It is the best illustration, because life in the open air is in itself so healthy and necessary, and also because the American habits, particularly of the large towns, drift so badly into life shut up in what are almost prisons. The truth is that no life has much chance for health or youth in which you are not daily an hour or two in the open air, and the more the better. But I do not mean that the illustration, though it is a good one, is to suggest the only form of the special avocation which you are to take up, so as to feel that you are in the front rank with the people of to-day. Albert Gallatin took to studying the Indian languages; I remember a dear friend, who, at seventy, sent for the best teacher of water color, and began on that fascinating study. Look back on your life and see where your dropped stitches are. Take up some one of them. It may be some puzzle in history which has been left for you to work out. It may

be some obscure matter in literature, which you can make interesting to yourself and instructive to other people. Or there is some bit of science, which you had to pass by when you were driving the mills to do twenty-four hours' work in a day, and now you have the leisure to attend to it. Simply the rule is, select some one specific interest which you will follow regularly, at least for one hour a day, and in which you will be the equal or the leader of all others.

And here is a reason why, as it seems to me, it is a pity for men in advancing life wholly to "quit business," as the familiar phrase is. Dr. Jackson's instruction was this: "After a man is sixty-five, he should not force himself to his duty." A doctor should so arrange his work as not to be forced to go out at night after that age. A lawyer should satisfy himself with the consultations he can have in his office, and with such other work as he wants to do. A civil engineer must no longer undertake a service which compels him to be in the saddle six hours a day. If this advice is true, an active business man should not, after he is sixty-five, take the executive direction of the work in hand in his establishment. But his value as a counsellor is never greater than it is now.

We make a great mistake in America when we lay our older men on the shelf while they are still in their prime as counsellors. Benjamin Franklin was sent to France as a minister when he was seventy years old, and the best work he did for

his country, he did between his seventy-first and seventy-eighth years. The State of New York had an absurd statute which removed Chancellor Kent from the bench because he was sixty-five. After that time he wrote and published his "Commentaries," a book recognized by every lawyer and statesman as one of the most important books in the study of our jurisprudence. So much good did the country gain from one of the frequent absurdities of New York legislation. In England, Lord Palmerston and Mr. Gladstone are recent instances, well remembered, of the force which statesmen gain, almost by the law of geometrical progression, from their memory of the experiments which have succeeded and the experiments which fail, — from what I called organic connection with the national life of the last two generations.

The truth is that the old analogies and some of the old saws deceive us in our social conditions of to-day, in which life is longer, and the human frame in better order generally, than it was a hundred years ago. Perhaps the lower races of mankind, and the worst fed orders of society, do not show much improvement in the passage of centuries. But in the class of men and women from which leaders are drawn, from which come teachers, authors, law-givers, inventors, or, in general, directors of society, these people are on the average in better condition at seventy than their ancestors were at sixty. They have a better chance

for life, they have ten years more experience by the measure of time; and by the measure of amount they have a hundred times more. One might not take the risk of conducting a great war, with a Count Von Moltke at the head of one's armies, when he is over eighty years old. But so far as intellectual force goes, and immense experience, with the knowledge of men and certainty what they will do, — so far as these go, the Emperor William has been wise in trusting his affairs to Bismarck, though Bismarck be counted such a very old man. Bismarck is no older at eighty than was Richelieu at three score.

V. To resume very briefly our directions, he who is to remain young is to think of himself very little, to maintain the laws of health which he has learned, to associate largely with young people, to live much in the open air, and in some daily pursuit to try to keep even with the best inquiry of his time. All this requires stern and firm moral force. It requires, as has been said of many other duties in these papers, resolution and determination, which belong only to sons and daughters of God. If they mean to succeed in remaining young, — if, for instance, they mean to carry out such injunctions as have been here given, — they must maintain their intimacy with Him. Their daily affairs must be largely among those matters which do not change, which are the same to-day as they were when the sons of God first shouted for joy. Such realities there are, and one need

not go far to see them. They are as easily found by the dwellers in the cabin last built on a ranch in Montana as they are in any palace in Euclid Avenue, in Piccadilly, or in Rome. The man or woman who finds these eternal realities, and lives in them largely, remains, as a child of God should do, forever young.

CHAPTER XIV

DUTY TO THE CHURCH

[A letter from Randall Ely to Wallace Bishop.]

SHERIDAN CITY, MONTANA, Dec. 9, 1895.

MY DEAR WALLACE, — We are blocked in by a first heavy storm. I am ready for it, and it may snow as long as it wants to, for all me. Among other excellent results, the snow gives me a chance to write to you my long-promised long letter.

What you say in both your last notes interests me, not to say amuses me. For you are, literally, just where I was here, nine years ago, though you are only five hundred miles from your base, which is Chicago, and I am nearly two thousand from mine, which is New Haven. You are in a lumber region; I am in a mining region. You are seeing civilization begin; I saw it begin. You are nine years later in this business. Behold, as the Frenchmen say, all the difference.

And now you want to know what you are to do about the Church. That is just the question I had to answer when I came here.

This place was wholly broken down. The old company had blown up. They had sunk a lot of

money, literally; and, virtually, had never made one cent. Their agents and engineers had hoped to feather their own nests, and had not even done that. They had gone away. There were a few wretched cabins and shanties, in which perhaps two hundred poor creatures hung round, really because they did not know where to go to, — some of them because they had some sort of property here which they could not sell.

As to morals, — I do not say religion, — as to decency even, or deference to any social standard, there was no such thing, and never had been. Your old joke, about the Laccadive islands, was true here, "As for manners, they had none, and their customs were very filthy."

One of the women put it to me once, in a word. "Before your people came here," said she, "it was Hell." And really it was.

I should be loath to say that the men in charge before me planned the ruin of the men and women here. But I cannot see that they planned their good. And, I tell you, Wallace, there is eternal truth in what Byron makes Satan say:

"He that bows not to God — has bowed to me."

These men — gentlemen, if you please — said to themselves, consciously or unconsciously, "The Company has employed us to make silver here, to open these shafts and to get out this ore. Silver we will make, if we can. On week-days we will work for the Company. BUT, Sundays are

not the Company's. Sundays are ours, — for ourselves. Sundays we will do as we choose, and the pick-men, and the mule-boys, and their children and their wives may do as they choose."

And if anybody had said that all these people were going to the dogs, the gentlemen in charge would have replied, "That is no concern of ours; we are here to make silver for the Company."

Well, I did not look at it in that way; and I am glad to see that you do not. I am in the same boat with these "people." If they go to the bottom, I shall go to the bottom. And certainly I do not think I shall save my soul if I sit by and see them lose theirs. I had therefore the same question to ask which you are asking.

Well, the organized Church of Christ, whether at Rome, at Princeton, at Baltimore, or at Middletown did not do much to help me. But it did something. In fact it did more than I supposed it would do at the beginning. There was a dear, dried-up little fellow — twice as old as I am — who came round on a little burro he had, about once in six weeks, and held a meeting Sundays. Afterwards, as soon as I gave any signal, I found no lack of fellows among ourselves, most of them good fellows, who were willing to lend a hand.

I came here two or three weeks before my wife did. The plan was that I should make ready for her. As the second Sunday came on I heard that this Elder Breen was to hold service. The

"keeper" of the property, who had been in charge through the interregnum, told me this rather timidly, because he was not sure that he should have given the permission.

But I relieved him there, and told him that Elder Breen would be my guest. And when Saturday noon came, I sent down a boy and a mule to meet the Elder and bring him directly to my cabin. It was but poor hospitality, for we had to make our own coffee, and fry our own pork. But it showed good will, and the old man and I have been good friends from that day. It appeared very soon, as I tell you, that the people in charge before me had not cared for him. And he thanked the Lord very heartily that my heart was warmer.

Well, I put the Elder through with all the honors. I played the flute in those days, and I took my flute to the shop, and played one part of the hymn tune while he sang another. And then, having conferred with him, I announced that there would be a Sunday-school, and that it would begin that day. And then and there it began.

They sent me, well, I guess, fifty volumes, — not what I should have chosen, but much better than nothing. I told that quiet-looking Nadur boy whom you remember, — the same who drove the day we went to the Ledges, — I told him that he must be librarian. They had sent record books and forms, and Jason lent out the books and kept them carefully. The men got interested and

used to bring in what was left of the books they had picked up on the trains. I wrote home, and made them clear their shelves for me. It was a wretched collection of books; but it was a library, — and, on the whole, it did not do so much harm as equal allowances of poker would have done.

But the "Library" had not been intrusted to us without conditions. We had to maintain a Sunday-school, if we meant to have their Sunday-school Library. And I told Marcus that he must take hold; Julia knew that she must. Mrs. Stevens, as soon as she came, was all ready. And whenever any boy or girl came for books, Jason was coached to say that if they had our books, they must enroll themselves as pupils in the Sunday-school. To tell the truth, they were willing enough. The old owners had never shown any positive interest in the Eternities. They did nothing directly for the morals or the life, indeed, of these people. But nobody in America has dared, as yet, to cut in upon Sunday. So there was no work in the shafts or in the furnace on Sunday; and it was rather a slow day to most of them. Card-playing? Yes, no end of it. Prospecting, hunting, — but no regular work. And the idea of a meeting at the carpenter-shop — call it Sunday-school or call it caucus — was not unpopular.

"Unpopular" is the only word. I mean that without any definite religious conviction which expressed itself in words, there was more than a willingness to see the Sunday-school opened. It

was rather the intention of the community that it should succeed.

Now, do you know, Wallace, I believe that it was rather an advantage to the "movement" that we had nobody of pronounced ecclesiastical training among us. I mean that none of us had ever done this thing before. And none of us had any right way of which he was sure. There was nobody to be dubbed "Elder" or "Reverend" or "Parson" or "Deacon." "We" were simply the agent, and the cashier, and the freight master, whom these men and women had had to do with Saturday, and would have to do with Monday.

"Also, especially," as my old German master would have said, no one of us would have been selected as a Sunday-school teacher in the First Presbyterian Church in New Wittenburg, or in the Second Methodist Church in Epworth. So that each of the other fellows whom you could most rely upon for any public-spirited enterprise laughed when he found that he must be a Sunday-school teacher.

For me, I said squarely to the little crew of us who organized the thing, that I should only make a Bible lesson ridiculous. But I would have a class on the Constitution of the United States. I said that there was religion enough in it, if only a man could "distil it out." And I said that I believed more men and women from the teamsters' families and the shaft-men would come to my class after the second Sunday, than if I taught about

the book of Deuteronomy, of which, indeed, I knew nothing.

And I remember that Mrs. McGregor told the company what Freeman Clarke said to her. He had bidden her take a class in his Sunday-school. She had said that she did not know enough. To which he replied, that if she had thought she knew enough he would not have asked. "But I suppose," said he, "that you could read the Swiss Family Robinson to a class." Of course she had to confess she could. "Do that," said Dr. Clarke. "If you can entertain for an hour eight little street children who have little enough love in their lives, they will learn by the object lessons that somebody loves them, and they will have their first lesson in bearing each other's burdens."

And, in point of fact, Mrs. McGregor did begin with the Swiss Family Robinson, with those Finn children, — nine or ten of them. "The tempest had now lasted eight days," — what a happy beginning!

No, none of us knew much about theology. Indeed, as to our religion, as the old joke says, we had none to speak of. But we did mean that that camp should have more life in it, and that it should be a better place to live in.

The first experiment we tried, after the beginning with the library, was the music. Tisdale undertook that, and Janet. And they made the people understand that they really wanted a crowd to come. It was rather hard for the rest of us, at

first, to keep our classes up in face of their competition. Before the thing had gone far, we had to leave the whole carpenter-shop to them; and I fitted up the attic over our offices for the other classes of the school. But this was not popular, and it ended in the music class having its meeting after the other school was over, so that a good many of our classes lapped over and went to them.

Tisdale used to talk like an oracle about this. "All music is religious," he would say. "Music is the first handmaid of religion." He had something he quoted from Collins's odes which we used to chaff him about. Practically, he would say, in a mining camp or in a forecastle, you can get more people to sing together than to do anything else together. "And TOGETHER," he would say, with one of his grand gestures, "TOGETHER, as the Dominie says, is the central word."

So he was very tolerant when they began, as to what they sang. A good many of them were old soldiers, and they would sing, "Marching through Georgia," and "John Brown's body." But the handful of women, not to say some of the men, knew the words of familiar hymns, and all of them soon caught on to the Sankey rhythms and cadences, the time and the airs. Tisdale made an old Welsh smelter we had, named Jones, dig to the bottom of his blue chest, and exhume a violin which by this time had neither bridge, nor bow, nor strings, nor key-board. But Tisdale sent down

to Cheyenne City for these, and the next Sunday Jones appeared with his fiddle and I with my flute. Tisdale said he would order jews-harps for the crowd, if any one would volunteer. He said jews-harps were the fit instruments for the Psalms of David and Asaph, and could hang on the willows when we were not practising. In fact we never had any. But the fiddle and the flute gave courage for other instruments, and Tom, Dick, and Harry did what they could.

All this did no end of good, in bringing men and women together on a decent basis. Drinking men and teetotalers, Americans and foreigners, the office-clerks and the shaft-hands would sit side by side, holding the same music-book. If the thing had been forced, nothing would have been more absurd than to see Carruthers, the cashier, sitting on the same bench with old Cesar the black man from the stables. But, really, Cesar's was the best voice among the basses, while Carruthers directed from that bench. And when they took the same book, of course, and unconsciously, I, who was nothing but a high private, felt that the kingdom of God had come.

Oh dear! If you could only have seen how we astonished the dear old Elder by our first performance. He was not to arrive until eleven o'clock. He had stayed at the Crossing, where the old shaft was begun, with Flinders, who was my man in charge there. He had some sort of meeting in Flinders's shed, and then Flinders brought

him up to us. Well! the dear old saint did not expect the music of the spheres. He and I could grind through Antioch and Benevento. But from the people — why, we had had no books, and he expected nothing. But this time, when he and Flinders came within hearing, there was the sound of many waters. The Hallelujah Chorus, it may have been. We did not stop when they came in. And the old man, as we all called him (forty-eight years, in fact), may well have imagined that he was on one of the outside benches of the Paradiso. The place was crowded already; and I remember that so many people came that we had to carry the two carpenter's chests which made the pulpit out of doors, and the people sat under the shade of what the Elder was pleased to call a "green bay-tree." (I remember that afterwards in some double patent revised version I found that this was a terebinth-tree.)

Well, that was our first full service, and the fame of it went far and wide; wherever a burro could climb that week, the word went that we had had a real meeting at the "hollow," with a fiddle and sackbut and real cornet; and that there was a "lib'ry" there, and first-rate fixings in general. I soon found that whether I meant it or not, we should have a larger concourse the next Sunday than we had had. But I was not frightened now we were all in for it. I sent word to all the other camps that we wanted them to come over, and to the men whom I could rely upon, whether foremen

or pick-men, I sent personal word that we should rely on them to help us through, whether in the way of prayer or exhortations. Before the Elder's Sunday came round again things were running as regularly as an inclined railway. And although the old man came eight times in the year till he froze to death in that awful blizzard, we came to think that our own meetings were quite as profitable as his.

When the first winter came, I took care that our second ore-shed should be cleaned out, and we planked up the sides with one window in each side, so that we need not sit in pitchy darkness. And this served us for our meeting-house till we built this nice little shebang which we have. I made the company order two large stoves for me at St. Louis. To tell you the whole truth, I think we got along better without a minister. Whenever we did not have one, we had no talk about heresy.

Truly yours,

RANDALL ELY.

CHAPTER XV

DUTY TO THE STATE

The Young Citizen

WHAT can young people do for good citizenship and public spirit?

I am afraid that the question first makes people think of elections and primary meetings, votes and voters.

To consider such matters first or chiefly would be a very narrow view of a very important matter.

The truth is that all our American institutions rest on the passion for freedom and free thought in every man and woman. This passion took form in English life as long ago as Alfred; it came to America with the very best of the Englishmen of the Puritan age; it is all wrought in with all the American arrangements for the State, and with most of the American arrangements for the Church. Good citizenship in America means the maintenance of this central idea of personal freedom and personal duty. It involves the right of private judgment and the duty of private judgment, and the American constitutions all rest on the presumption that almost all citizens will insist on the right and discharge the duty.

Good citizenship means the determination of each man to do his own duty to the State. He will not be led by a boss. He will not be ordered by any lord, feudal or ecclesiastical. He will stand for his own rights, and for the equal rights of every other man. And this is as true of women as of man. In this view, the inability of woman to vote becomes, in comparison, unimportant, so large is woman's opportunity to discredit and destroy feudal or ecclesiastical control of individual opinion, whether attempted by fashion, by the Church, or by whatever outside tyranny.

The first, second, and last duty of every good citizen, man or woman, is to level up the people whom they can act upon. Let them highly resolve that each one of them shall vote, act, live, move, and have a being as an independent child of an Infinite God. Not one person in the body political shall be a slave. And no baron or squire or knight of the shire shall enslave one of them. No overseer with a whip, no boss with a list of followers, no liquor dealer with an unpaid bill, no ecclesiastic with threats of hell, no chief of Tammany or head centre of a lodge shall enslave them. To maintain and to enlarge the individual's passion and his right to think for himself, to say what he thinks, and to do what he says, is the first duty of the young American.

Simply, the first duty of the young American is to keep the People up to its work. The People

must be able to carry forward the great responsibilities of sovereignty which devolve upon the People; the People must not fall backward; the People must go forward. And this cannot be unless every man, woman, and child who has a conscience is personally enlisted in the duty of keeping the People up to its duty and destiny.

In comparison with this necessity pressing on every man, woman, and child, the special cares of an election are the merest trifles. The result of an election, indeed, really depends on what the People is or is not. The election infallibly goes well when the People of a region has been well trained for the duty it has in hand; and almost infallibly the election goes ill in a region where the People has not been so trained. That is to say, in one instance you get good candidates offered by all parties, and you therefore have a successful election. In the other instance, you probably have bad candidates offered by all parties, or whatever the candidates, you are almost sure of a bad selection. The real work is not the fussy work of caucuses and committees; it is done in advance in the training of the People.

It follows then for young men or young women making the arrangements of life, that they must determine how and where they will serve the commonwealth; how and where they will serve it every day.

There is a certain danger to the young American if he rests too much upon the impression which he

gains from literature. And in practice, I find myself saying to boys, "You are not to be an English duke, living on his estates in the country," or to a girl, "You are not to be a Lady Bountiful, carrying a bottle of sherry in a basket to a peasant's cottage, and followed by a servant with a pair of blankets." Why, there is not a duke within three thousand miles of you, and there is not a peasant any nearer! It is really an important part of your education that you should know your own country. You must understand America. I may add it is a very difficult part. Books, as I have said, do not help you much. The newspapers help you very little. They are, almost without exception, provincial and local. You will have to learn for yourselves. By far the best thing which a boy gets in college is his acquaintance with companions from distant States, possibly from Mexico and Canada. Young people especially should recollect this, and by system acquaint themselves with all sorts and conditions of men. *Together*, which is the central word of Christianity, is the central word of a Commonwealth or Republic. Let us never forget that what we call a Christian Commonwealth is what the Saviour of Men called the Kingdom of God. Of that kingdom the central principle is, that the children of God shall bear each other's burdens. If they must do this, why, of course, they must learn each how his brother lives, — nay, what his brother is.

In a small village, or a country town, till its

population comes to ten or twenty thousand, some of the important details in this matter take care of themselves. Generally speaking, though with certain exceptions, everybody knows everybody. All the children in the same neighborhood go to school together. There are no very sharp or hard social distinctions, and practically every one knows how everybody else lives. Now the difficulty of finding out how other people live is the first difficulty in the study of citizenship.

Even in a small country town, however, there is apt to be one place for observation and for work which needs special attention of people who care about citizenship. Almost infallibly in some out of the way corner, perhaps three or four miles from the centre, there is a precinct of shanties or broken-down houses, dirty, hateful, and every way neglected, inhabited by a set of half outlaws whom "nobody knows." They are outside the pressure of all public opinion. Such a place is generally known by some slang name, such as "hell corner," or the "devil's den." In extreme cases, you shall read that the inhabitants of the neighborhood, with a certain indignation which they think righteous, move upon such a place, warn out the inhabitants, and burn their houses down. But this is a very crude way of handling such an evil; you move the place, but do not cure the wound. Now the first thing to be done towards a cure is that the good citizens of that place shall learn all about this corner. They must find out who these squatters

are, how they live there, and why they live there. They must take the same interest in them which they take in some mission Sunday-school to which they contribute in India, and they must know much more about the detail.

In larger towns, the difficulty is to find how people live who are close by you. Here the week-day life of the churches ought to give a good opening. It is a very good thing when an intelligent leader in the community brings down his own magic lantern to the vestry of a church to entertain fifty or sixty errand-boys, cash-boys, hostlers, newsboys, and others who would be a little apt to be loafing on street corners, if he and people like him were not making their acquaintance. It is a very good thing when a professor in a college, perhaps the best read man in town, makes a regular business in visiting in their houses all the members in his Bible class. It will prove, very likely, before a year is over that such teachers have learned quite as much as they have taught.

I do not mean that there is any mechanical school, or formal organization, by which the people of a great city can learn what is so hard to know, how their neighbors live. As with all other learning, the secret is in this, you must want to know. There is no catechism to teach the method. You must always go a little more than half way, and then the social gulfs will bridge themselves, the broken bits in your mosaic will of themselves fuse together.

With such a beginning, you can go forward. You are able now to teach and to learn, and you are not well engaged unless you are doing both. Suppose you are a visitor on the staff of some charity organization. If you keep your eyes open, and your ears open, you will have learned quite as much before the winter is over from this family which you are to care for, as you have taught to them. Among other things, you will have learned the lesson that money is not the most important commodity in the world. A little money may go a great way, used as it should be.

But money without tenderness or sympathy, when money is mere alms-giving, is of so little use that critics have a very good right to say that it is of none. If it only brings into the house so much bread and milk and meat which tide along wretched physical life for two days or four days or six, it is hard to say that money is of any use at all. As Rufus Ellis said so well, "You do a man no good unless you make him better."

Bear this in mind then in such "visiting," that it is yourself which you take into the house. If you go to teach, expect to be taught; if you mean to give, expect to receive; if you hope to lead, be willing to be led. "Give and take" is the rule, or it embodies the principle.

But young man or young woman who does seek to be of use thus to people in more unfortunate life, is soon terribly tested. There is absolutely no romance in the matter. There is less romance

in it in any Atlantic American city than anywhere else in the world. For here the poor people you would help are probably separated from you, as they are in daily occupation. Bishop Phillips Brooks used to say that Philadelphia had an advantage over most American cities, because the narrow streets were mixed up with the broad ones, and the people with the largest means lived within easy touch of people with the smallest. It used to be said of Paris before the days of "elevators," that there was a real social advantage in the pecuniary arrangement by which people paid a small rent if they lived a hundred feet from the sidewalk, while they were yet living close to richer families who lived in lower stories of the same house.

Easy communication between people in different degrees of prosperity is in itself a minor advantage. But suppose it do not exist. Where there is a will, there is a way, and I should be sorry to believe that I have any readers who cannot find an Italian fellow-citizen, if they want to talk Italian. If we want to "touch elbows with the rank and file," we can do so. "Some of my neighbors tell me that they have so many pears that they cannot tell what to do with them." Judge Thomas said this to me one day, and he added, "I have a great many in my own orchard, and if I send them to the right places, I do not find that they come back to me."

I hope, however, that no reader will be misled

by this illustration which, for mere convenience, I have taken from the physical relief of the poor in cities. To suppose that that form of charity is the first or chief duty of a public-spirited citizen is wholly un-American. The truth is, that in some towns, quite large, there is no poverty of that sort. In many towns there is very little, and we are making it less and less all the time. There is "not poverty enough to go round," if we mean to rely on the physical relief of the very poor for our training in public spirit. It will not happen to one in twenty of the readers of these lines that his duty to society is with the starving or the naked. Very likely he would not know how to deal with them if his duty were there. The truth is, that each of us needs a great deal from each other. Let the reader ask himself how much he needs from the people around him. The richest man and woman both need a great deal. And all these "great deals" will not and cannot be supplied without that steady toning up of all social life to which the gospel sends us. Looking back on life, — if I may speak of my own work, — I think God has let me be of much more use to one or two Japanese gentlemen of high rank and fortune than I ever was to any Italian beggar. In finding out your place to take hold then, in finding where your apostleship is to send you, dismiss at once this Old World notion that only those people are poor who have not good clothes. Remember that everybody is poor; that it is fortunate for

you and me that it is so; that you and I are as poor as the rest of them. It is because each of us needs something that each of us, without a trace of condescension, should find his place and do his share.

No man or woman can reject such duty and retain any sense of honor. Look around you in the place where you live, and see how much has been done in the past for you which you are enjoying to-day. Pioneers have broken the ground; wise men have made plans, and strong men have carried them out, — all that you may go and come with the comforts you enjoy. In my own home, the city of Boston, the wealth in common of the people, the amount of property which has been invested for the common good, is estimated at two hundred and fifty millions of dollars. The annual interest on this at four per cent is ten million dollars, which represents the annual cost of the comforts which I, and those like me, enjoy, in the social order of that town, wholly apart from such service as is paid for by the annual taxation. This is not an exceptional case, but it is a good, convenient illustration of what would be found true in every American State, so large has always been the provision made in the past for the future.

In mere decency and honor I must do my share in handing down such a future as that to those who come after me. I will not drink at such a fountain, and sully the water for those who follow me, or let other people sully it. I am bound in

honor to keep high the social life of a city so endowed, that God may find the children as well off as were their fathers.

I should hope that any young man or young woman might approach social duties with some sense of the varied acts of friendship, due from each to all, which a republic demands. When you open a club for working girls, when you arrange a Christmas tree, when you go to some chapel to teach a boy arithmetic, or to the industrial schools to teach drawing or cooking or singing, or to make an evening pass with some glimpse of life higher than what the streets have to offer, — you are working out your share of the citizen's duty to the State. You have your hand then in a great political problem — the greatest of all. Short-sighted people will ask you whether you ever went to a "primary meeting," as they call it; and how you can pretend to be a good citizen unless you have been there. I certainly think that young men will learn some things they had better know, if they should go there, and that the primary may be improved by their presence. But he has a very fair answer who can say, "The night you were at your primary, I was teaching German boys to read English." You and I have a more pressing duty in the making good citizens than we have in offering good candidates. This we ought to do; but we ought not to leave the other undone. You never find, when an election is over, that the distress of defeat hangs over

the moral and peaceful and intelligent communities. Republican government works well enough with them. It is in your "Five Points," it is in your "Bloody Fifth," and your "Black Fortieth," that come in the fraud and the fighting which make those men despair of a democracy, who have done nothing to make things better. And, as always, the remedy is a larger dose of applied Christianity. The "Bloody Fifth" and the "Black Fortieth" are to be purified and ventilated by the hand-to-hand contagion of the Golden Rule, of the Good Samaritan, of Christian love. It is true that your working girls' clubs, your Sunday-school missions; what you do for fine arts; what you do for health and hospitality and the beauty of the town; your Christmas trees, your free library, your Christian Union and Associations, and your Christian church which inspires and dominates all of these, — it is here that they are looking and tending. And you are much more closely engaged in the duty of a citizen to the State, when you are at work in this hand-to-hand affair, than you are when you are delivering a speech before a caucus, or writing a political article for a review.

And, as we saw, we are not to consider the "Bloody Fifth" or the "Fighting Fortieth" alone. All human society is to be made divine, the finest as the coarsest. That is our business. Euclid and Michigan Avenues, the Fifth Avenue and Columbia Heights need divine life as well as

any Italian or Chinese colony. Does not every morning newspaper show that the duty and difficulty of the hour spring from a certain jealousy which people try to excite between men of small incomes and men of large incomes? What have you who read, or I who write, done to allay that jealousy, or to prove that it is unfounded? It is but a few days since I heard a foreman in a gigantic corporation, when he was asked why they had no strikes among the thousands of men in their employ. His proud answer was, "Our first and constant effort is to put no men in the lead who do not understand the workmen and sympathize with them, and I think the men know and trust their leaders." There is a bit of applied Christianity which the reader and I may well take to heart. We shall do well, wherever we are, if we keep in view an ideal as noble as that, and bring society to act upon it.

It is, of course, impossible, in a paper like this, to try to assign to any reader the detail of such social duty which he is to follow. But this is clear enough. Each of us, in making his own choice, as each of us must, is to remember this intimacy of man with man, and woman with woman, touches close on the immediate questions of government. It touches them, because it gives the suffrage to men, and takes it from slaves. You make men respect themselves. They refuse, at that moment, to take this bribe for their vote, or to follow that

banner, or, which is as bad and more mean, they refuse to escape a tax, or to stay away from an election. Your republic is no longer ruled by an oligarchy, say of one third of the citizens. Men who respect themselves insist on giving themselves to the better policy of the city, of the State or the nation. And it is not one vote which such a man gives, or two. It is his moral power, his intellectual direction, which is uplifting all the time the thought and will of those who are around him. The great issue goes to an intelligent and conscientious jury, — the men and women who have highly determined that there shall be no class of drudges, and no stinking slums, omnipotent in appointing that high tribunal.

THE END